



# The Reliquary & Illustrated Archæologist.

JULY, 1895.

---

## The Roman Thermæ of Fiesole.



For the Fiesole Archaeological Commission (*Commissione Archeologica Fiesolana*) continues its work with the success of the last few years, we shall soon have Etruscan and Roman Fiesole spread before us like a second Pompeii, with its walls, theatre, forum, baths, and temples. The Temple of Bacchus has its Etruscan columns in the crypt of the church; its altar is now the Christian font. The Temple of Mars was in the Arx of the city; a few *cippolini* columns in the Convent Church mark its site. The theatre, which was partly excavated in 1809 by Baron Schellersheim, a Prussian, is the most perfect of its kind that remains.

All these have been long known to tourists and archæologists, but the later discovery of the Thermae, which is almost more interesting, is as yet unchronicled, except by a few words now and then in the local papers. The Governmental and scientific report has not yet been made.

The existence of public baths at Fiesole was a tradition in the time of Malespini, who, in his *Istorie fiorentine* (cap. xxv.), speaks of the "Baths of Catiline" as having formerly existed at Fiesole. He adds that the water was brought from the hills, a mile and a half distant, and that it issued from the mouth of a lion very well carved in stone.

Search has been made for these Thermae at different times, but as no clue to them was ever found, their existence was considered doubtful till their recent discovery in 1892-3, under the auspices of the Archaeological Commission of Fiesole.

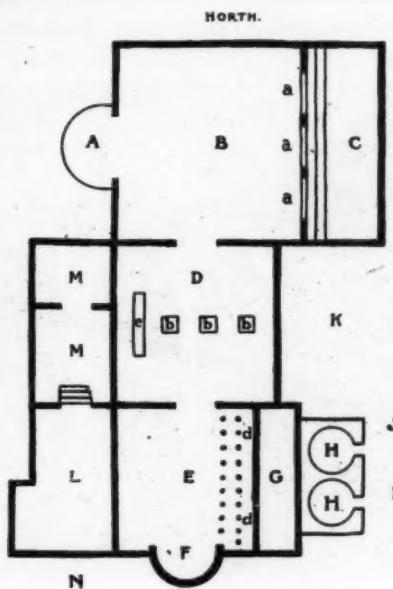
The first fragments came to view in a field beyond the theatre, where, in 1892, some workmen were repairing the Etruscan wall which had given way. They found two ancient brick furnaces, with some bits of Roman stone wall, and some interesting fragments, such as a base of white marble, trapezoidal in form, on which were the remains of a statue of Hercules. The feet were intact, the lion and club lay in fragments near it. There was also found a very large sheet of lead, weighing 560 kilos (about 1,236 lbs. avoirdupois), with a pipe in it, evidently part of the lining of a large cistern. Near this was a metal bucket with two movable handles, and the earth was full of fragments of all kinds of antique marbles.

These remains seemed to point to the place being the site of the very "Baths of Catiline"<sup>1</sup> spoken of by Malespini, and the Commission lost no time in beginning excavations, which have been crowned with such success that the whole plan of the baths now lies before the student. As there is as yet no official map, we offer to our readers a rough plan made on the spot, though not according to scale, as we had no means of measuring. The Thermae are of course not large, for Fiesole was never one of the greatest of cities, but they must have been extremely perfect in design and in ornamentation. The floors were made, some of marble, others of mosaic, the walls were lined with exquisite coloured marble panels, with friezes and fluted pediments. There are bits of polished panelling, of lovely rose marble, of *giallo antico*, *verde antico*, and many-tinted *breccia*.

<sup>1</sup> The name would not necessarily imply, as some have believed, that Catiline built the baths, but that he being a Fiesolan hero they were named after him.

The columns, one of which is in the Museum, were of *breccia Africana*, and they had Ionic capitals. There were inscriptions in large Roman letters on white marble, which must have stretched across the façade, and there were statues in the central hall, and classic cupids on the friezes.

Conte Francesco Zauli Naldi, the President of the *Commissione Archæologica Fiesolana*, unfortunately died in May, 1893, but since then the excavations have been carried on under municipal supervision, and great results obtained.



Sketch Plan of Roman Thermae at Fiesole.  
(Not to Scale.)

The baths must have been in the extreme north-east corner of the city, as the Etruscan wall of the town forms their boundary on the north, while on the east is a solid rock from which a slight stream of water still issues. This was probably the mouth of the ancient conduit.

\* The west wall of room L should have been shown to be curved outwards so as to form a circular arc instead of being straight with a break in it.

The easiest way of describing the ruins is to particularise the parts on the plan here given (p. 131).

At A are the remains of a semi-circle of masonry, supposed to be the step of the entrance porch. This leads into :—

B, the *frigidarium*. At the east end of this large hall are three very high arches (a.a.a.) through which the bathers passed to the *baptisterium*, or rather *natum*, the cold swimming bath (C). The three steps running the whole length of the bath, by which people descended into the water, are almost entire, though, as may be seen in the illustration, the marble covering has disappeared. The three very new-looking arches are in reality the identical



Roman Thermae of Fiesole.

View of the *Natum*, looking through arches towards the *Frigidarium*.

ancient ones, which were found lying flat on the ground several feet below the surface of the field. It seems a pity that the Commission thought fit to re-cut and face the blocks of stone before setting them up again, as they now look painfully modern.

D is a central hall, either an *apodyterium*, or the *tepidarium*. In it are three bases of pedestals (b.b.b.) on which statues must formerly have stood. There is also a long solid stone bench (c)

which, when entire, may have formed part of the usual seat around the room, which opens into :—

E, the *caldarium*. This had a hollow floor, portions of which still remain, showing that the upper surface of the floor was made of a concrete of broken bricks and cement, on a layer of flat tiles, and was supported upon little columns of octagonal bricks (d.d.), about a foot and a half high, and a foot apart.

F is the semi-circular *laconicum*. The *labrum* does not seem to have been as usual a raised basin, but the whole of the small apse formed the bath, which was entered by steps, lined with white marble and heated by a hypocaust of hollow brick flues, which are still visible all around it. A waste pipe is to be seen beneath the hollow flooring.

G is the *alveus*, or hot bath, with its ledge beneath the surface for the bathers to sit in the water. This was lined with fluted panels of white marble, and entered by marble steps. At its back are :—

H.H. Two furnaces built of brick for heating the water of the *caldarium*. These appear to have been under a shed in an open yard, the boundary wall of which was formed by the solid rock.

At I is a tiny stream of water flowing from the rock; probably the lion's mouth spoken of by Malespini was placed here, when the conduit, or aqueduct, unchoked by ages of neglect, brought a more plentiful supply of water. This is the more probable, as the leaden lining of the cistern supplying the *frigidarium* was found close by this spot at J.

K was presumably the yard at the back of the baths for the drying of linen and storing of tools and utensils.

On the western front there seems to be an annex, unconnected with the public baths, which may have been private hot baths, or more probably the women's baths.

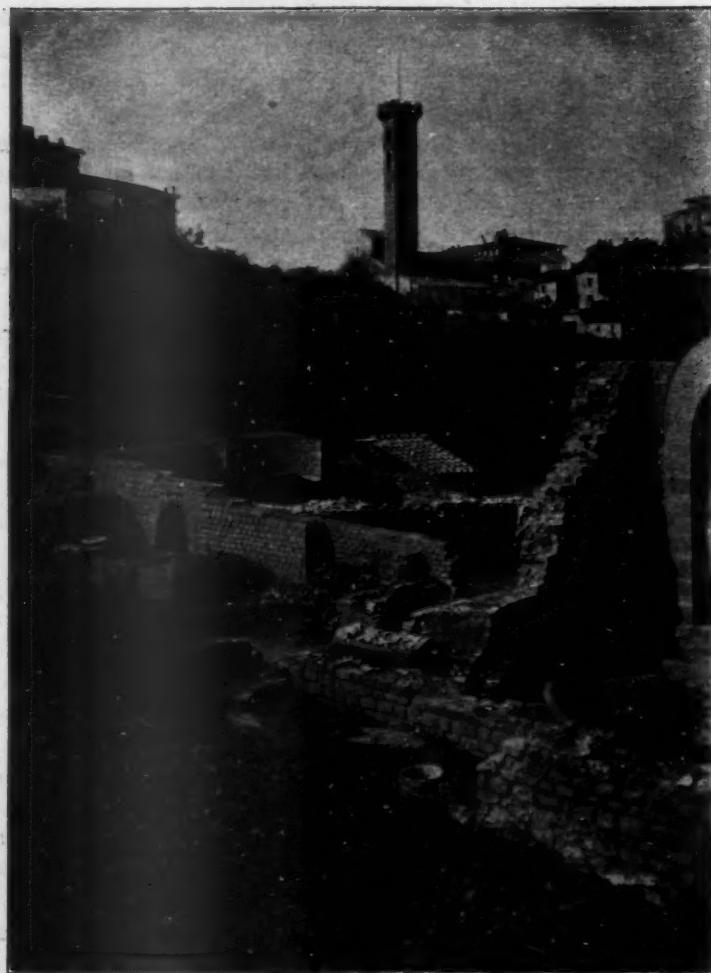
L seems to indicate a semi-circular<sup>1</sup> *apodyterium*. The floor was of flat tiles, the walls panelled with marble. This leads by three steps to :—

M.M. Two small bath rooms, with a passage between. At :—

N are the remains of a furnace which supplied this annex with

<sup>1</sup> See footnote on page 131.

water, rendering it completely distinct from the men's public baths, and their water supply.



Roman Thermae of Fiesole.

View from N.E. Corner looking S.W. towards Semi-Circular Apse at South end.

A more perfect set of Thermae on a small scale could not exist. Every part is complete, and the ruins indicate that they were

highly finished and tastefully adorned. In the above lying road, known as "Borgo Unto," there exists what has long been styled the "Etruscan Well." It is an immense subterranean reservoir, lined and arched with brick, the purpose and origin of which has never been explained. Is it possible that this, being at a higher level than the baths, was the reservoir which gave the hydraulic pressure required for their supply? If there be any connection between the two, future excavations will probably prove it.

The Museum of Fiesole, which is daily growing in interest, has some very important objects found in the Thermae, such as friezes, fragments of sculptured pillars, bronze utensils, statues, mosaics, hewn marbles, and inscriptions, all confirming the reports of ancient writers as to the existence of a Roman colony here on the Etruscan site.

LEADER SCOTT.



## Churchyard Games in Wales.

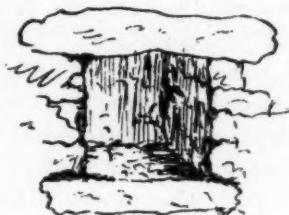
### FIVES OR HANDBALL.



THE sports and pastimes of the people in former days took place in churchyards, and when by various means they ceased to be carried on there they ceased altogether. Recreation grounds have not to this day been provided for the people in country places, and consequently young active men saunter along the roads, or, as is the case in some districts, sit on their heels with a small black clay pipe in their mouths gossiping their time away. But it is not so long ago that they congregated in the churchyard to test their strength and agility with friendly opponents.

These contests usually took place on the north side of the churchyard, and very often the church wall on that side had no opening, which was very convenient for ball playing, for windows interfered with the free play of the ball, and even when church restorations took place, and the dead wall gave place to windows, shutters were set up, which were closed whilst the game was going on. The shutters themselves have disappeared, but the staples still remain as witnesses of the past. Visitors will often find in rural districts in Wales, where there is an old church, whose walls have not been tampered with in the present century, these staples on either side the windows, and possibly they will notice also within a couple of feet or so from the ground a red line or a scratch, beneath which the ball would not be in play. The writer has seen these lines, but he laments that each church restoration destroys them; however, the church of Llansilin, about six miles from Oswestry, was lately restored, and these lines were left untouched. In one instance he called the attention of the vicar and builder to this line, and advised its retention in the restored church, but, alas! although its destruction benefited no one, he found on his next visit to that church that it had been removed.

Games—even Sunday games—in churchyards, often created thirst, but as in many cases there was a public-house with a door opening into the churchyard, there was no difficulty in procuring a supply of beer for the players. Indeed, in old churches there usually was a small recess in the church wall large enough to contain a quart jug, which was always kept replenished with the publican's good home brewed ale. This hole was called in Welsh the *Twall chwart*, or the Quart-hole. These recesses have, it is to be feared, disappeared, or possibly, if searched for, they will be found filled up. A clerical friend told me that he restored his church, which was in Carmarthenshire, and this recess he did not retain in the new building. He stated



*Twall chwart*=Quart hole.

that he could have left it where it was, and he expressed grief that he had not done so. This gentleman was informed by the natives that whenever there was a game of fives played, the stakes were usually a quart of beer, which was first handed to the victor, and then he handed it to the vanquished; when they had quenched their thirst, the spectators had a draught. It is not to be surprised that evidences of games of fives have disappeared from churches when such lines as the following were written on the walls, or rather printed on the walls in these latter days:—

“Whoever here on Sunday  
Will practise playing ball,  
It may be before Monday  
The devil will have them all.”

The lines were formerly seen on the wall of Llansfair churchyard Pembrokeshire.

But that games of various kinds were once commonly practised

in churchyards appears to have been the case from the following lines :—

“ Castynge of axtre and eke of ston  
Sofere hem there to vse non ;  
Bal and bares and suche play,  
Out of churcheyardre put away.”

The preceding lines are to be seen in *Myric'snstr Iunctions for Parish Priests*, printed by the Early English Text Society, from a MS. in the British Museum written about 1450 A.D.

I will in this article confine my remarks to ball playing or fives, exercised usually on Sundays in the hours when there was no divine service in church, and should anyone, who from any cause had neglected attending morning prayer, wish to take a part in these games, he was not allowed to do so. This prohibition was in force in the days of James I., and it continued to be the rule in the early part of the present century.

It was stated in the *Book of Sports* issued by King James that His Majesty's declaration did not extend to those—

“ As will abstain from coming to church or divine service, being therefore unworthy of any lawfull recreation after the said service, and will not first come to the church to serve God.”

The Rev. Lewis Jones, Vicar of Cadoxton, near Neath, South Wales, speaking of his native town, Dolgelley, informed me a few years ago that “ it was the custom there to play ball against the church, and the rector used to watch them, and would not allow any absentees from church during morning prayer to play.”

Provision was made in churchyards for the convenience of the spectators, and bowers were erected, and seats were placed around the yew trees, and in some instances the walls surrounding the churchyards were built so as to form stone seats for those who wished to rest. Very little of all this has reached our days, but the many entries in churchwardens' accounts prove the correctness of this statement. In Strutt's *Sports and Pastimes*, p. 342, is this remark :—

“ Then after this about the church they go againe and againe, and so fourthe vnto the churche yard, where they have commonly their sommer-halls, their bowers, arbours, and banqueting houses set up.”

This provision is corroborated by entries in the annual statement of expenses made by the churchwardens. I will give a few of these ;

thus, in Bryn Eglwys, Denbighshire, churchwarden's accounts for the year ending 1677, we observe the following entries :—

	s. d.
“ Item for raising the stones for to make an Harbour	... 2 0
“ Item for the carriage thereof	... ... ... 5 4
“ Item for making the Harbour	... ... ... 4 8.”

Again, in the parish accounts of Kerry, Montgomeryshire, for the year 1750 is this entry :—

	s. d.
“ Nathaniel Williams for turfing the Harbour	... ... 1 0.”

In Llanelidan, Denbighshire, under the date June 11th, 1683, I find the following item :—

“ For mending the seats about the trees in the churchyard	... ... ... ... 00 01 06.”
--	----------------------------

Sufficient has been said upon this matter to prove that the churchyards were made convenient, if not attractive, to the spectators of these rural games, and the erection of arbours, booths, and seats for the people, formed a not inconsiderable part of the parish expenses.

Twenty years ago I often met with aged men, who in their younger days had played handball in their churchyards. Some twelve years or so ago I visited Llanfair Dyffryn Clwyd churchyard, and there I noticed a tall old man, and in conversation with him he told me that he remembered playing a game of fives on the churchyard wall. The whole scene seemed to come back vividly to his mind, for he commenced capering before the wall as if playing over again that match in which he had won the wager. The old man had lost one arm, but he leaped here and there with wonderful activity for a man of upwards of eighty, whilst acting over again his celebrated game.

The games were often the cause of much betting. The parish clerk of Llanelidan, a parish in the Vale of Clwyd, told me that his grandfather, Gabriel Lloyd, a freeholder, lost his property three times over by ball playing, and ultimately died a poor man.

Aged men have told me that it was customary for the parson to act as scorer in important matches, and that when the time for divine service had arrived, he would say—"Come, lads, it is time to go to church," and immediately the game was suspended, and one and

all followed the clergyman to church, and the game was resumed after service.

In the doorway of the south side of Llanelidan Church, before its late restoration, was a record of games of handball scratched into the mortar. The mortar had been plastered over, and when it, through age, peeled off and fell, the scores came to view, and I took drawings of them; they are simple in form. The first that I shall refer to is a single line, four inches or so in length, intersected with other lines measuring about two inches in length (fig. 1).

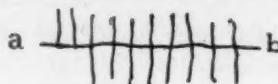


Fig. 1. a—b=4 inches.

From this score it would appear that one of the players beat his opponent by two points.

It would seem from fig. 2 that a game had been played which ended in a draw.

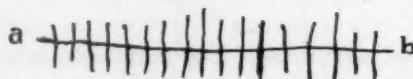


Fig. 2. a—b=6 inches.

Another way of scoring was by drawing two parallel lines, and within them was drawn lines for each point gained by one of the champion players, whilst the record of the other player was marked by straight lines drawn underneath the lower of these straight lines, as shewn in fig. 3.

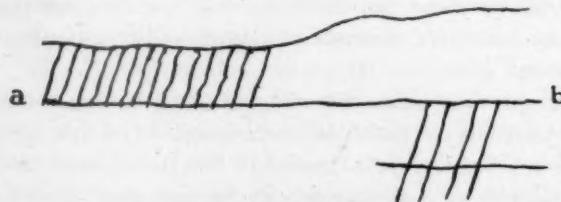


Fig. 3. a—b=9 inches.

It would appear that the game registered in fig. 3 was very one-sided, the winner gaining fourteen points out of eighteen.

Fig. 4 represents the same kind of scoring, somewhat modified, as fig. 3.

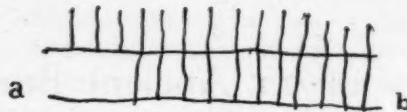


Fig. 4.  $a-b=9\frac{1}{2}$  inches.

This game seems to have been well contested, the victor winning by three points out of fourteen.

Fig. 5 represents another kind of keeping the score, but what it means I do not know.

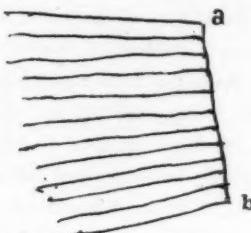


Fig. 5.  $a-b=3$  inches.

The lines drawn from a—b to the left vary in length from three to four inches. There are several single letters in the mortar close to these scores, such as G and J, and there are, or were, in the mortar on each side the entrance many scorings like the above, but exhibiting certain diversities, the meaning of which the parish clerk did not know; but he informed me that the letters stood for either the marker's or the player's name. And he said that the letter G stood for his enthusiastic grandfather's name, Gabriel, who had lost his property, as already recorded above, by too great a devotion to the game after his skill had departed, or when it had been impaired by too frequent a resort to the quart jug.

In other parishes the score was recorded on gravestones by scratches, and one of these, in Montgomeryshire, was pointed out to me. But I may add that the scorings in the porch at Llanelidan disappeared when the church was restored, and that, too, after I had called the vicar's attention to these interesting marks, and at present I do not know of a single church in Wales which has on its walls a record of a game of fives.

ELIAS OWEN, M.A., F.S.A.

## Discovery of an Ancient Burial Place and a Symbol-Bearing Slab at Easterton of Roseisle.

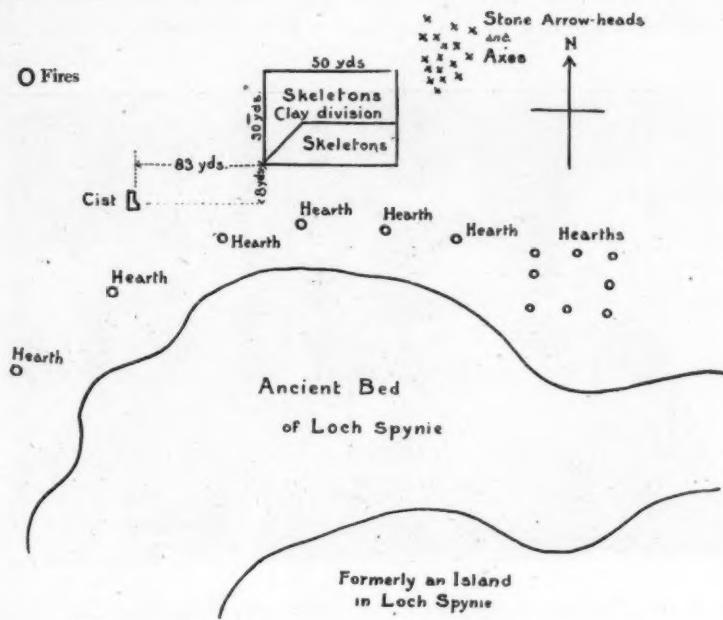


N May, 1894, whilst ploughing a field on the farm of Easterton of Roseisle, in the parish of Duffus and the county of Elgin, the ploughman's notice was attracted to the great quantities of bones which were being turned up. Unfortunately, however, by the time he had finished his day's work, irretrievable damage had been done to the skeletons, especially to the skulls. The farmhouse of Easterton of Roseisle is situated on the high road from Burghead to Elgin, at a distance of three miles from the former place, and five miles from the latter. The exact spot where the discovery was made is about a thousand yards W.S.W. of the farmhouse.

Near the place where the bones were found, at a very early period, the waters of the Loch of Spynie, or of the sea, terminated in a bay, on the shores of which are some remains of prehistoric dwellings. There is a knoll to the southward which was once an island. On the north shore of this now reclaimed land were found the hearths of the homes of some early tribe. In many cases the stones were fused together by the heat. Each hearth stood by itself at some distance from the next, except at the east end of the bay, where there had been rows of dwellings covering a considerable space. Among the hearths were found some curious artificially shaped stones, more or less pyramidal in form, broad and flat underneath, and pointed at the top. I have never seen worked stones of exactly the same shape, and if they are not rubbing-stones, I have no idea what their use can have been. One or two pieces of pottery of an early type were also found, and numerous shells, chiefly those of the oyster and mussel.

About sixty yards north of the isolated hearths the skeletons

were found. They occupied a space of about fifty yards long by thirty yards broad, and all the burials seem to have taken place at one time. The skeletons were laid in rows, so close together that the bodies must have been almost touching each other, and they lay on their backs, north and south. I examined a number of these skeletons *in situ* which the plough had passed over. There was some appearance of an earthen wall round the burial place, and it had been divided diagonally by a wall of clay. It is difficult to understand the use of this clay partition, unless it was to separate



Sketch Plan showing relative positions of remains discovered at Easterton of Roseisle.

two different races of men or the two sexes. The level of this part of the field has been lowered by the light sand having been blown off after successive ploughings until the skeletons were reached. Most unfortunately, nearly the whole of the remains, especially the skulls, were so injured by the plough that I could not succeed in getting a single complete skull. The bones appear all to be those of adults, some advanced in life, and some young. One skull is

pronounced by Professor Turner to be that of a woman. They appear to belong to a long-headed or dolichocephalic race, with largely developed frontal bones, but these long-headed skulls are not remarkable for their thickness. Another type was found, however, of a round shape, and extremely thick. One of the portions measured three-eighths of an inch thick, notwithstanding the decay of the bone. All over the field stone implements were found, such as axes, flint arrowheads, scrapers, etc. While most of them were picked up about forty yards from the burial place, a good many scrapers and worked flints were got amongst the bones, and may have been buried with them.



Stone Implements discovered at Easterton of Roseisle.

A feature of interest is the way in which the teeth are worn and hollowed out, and the outside enamel in many cases left longer than the centre. In some cases they are worn almost to the roots, and show no decay. This peculiar hollowing is found in the teeth of many primitive European and American races, and in the jawbones from the caves of France and Belgium. It is stated by good authorities to be due to the fact that roots and coarse bread formed the staple diet of Neolithic man.

I sent three large portions of the skulls to Sir William Flower,<sup>1</sup> who reports on them as follows:—"It is impossible to get any satisfactory dimensions or proportions from them, but they appear to belong to a long-headed race, with prominent brow ridges, and well-developed mastoid processes. The epoch at which their owners lived can only be determined by the conditions under which they were found, and the implements, etc., associated with them, as there is nothing in the bones themselves which can give any indication beyond the fact that they are undoubtedly ancient. If, as you say, they belong to the Stone Age, they are of considerable interest, and ought to be preserved. It is a pity they should have been so much broken up."



Stone Objects discovered in Cist at Easterton of Roseisle.

In the same field Mr. Dawson, the tenant of the farm, found a most peculiar axe, or hammer-stone, as I prefer to call it. It is identical in size, and almost in shape, with one lately found at Oxford (see *Antiquary*, October, 1894).<sup>2</sup> The rest of the axes found, six or seven in number, are finely polished, and very handsome.

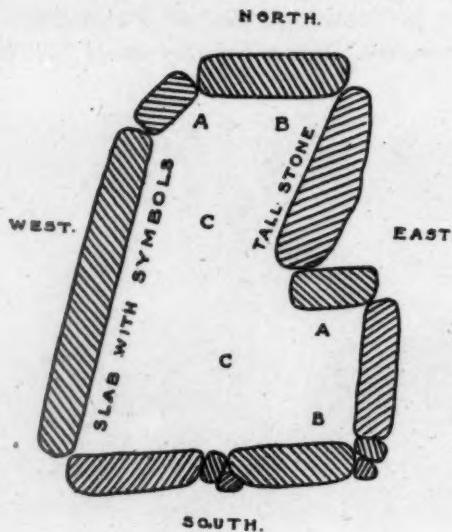
Being anxious that the place should be carefully examined after

<sup>1</sup> Sir W. Flower gives me leave to use his letter as I think proper.

<sup>2</sup> The Oxford axe was found in the clay at a depth of seventeen feet. The bones of quaternary animals were also discovered along with it, and a fine flint implement eight inches in length.

the turnip crop was lifted, the Rev. Mr. MacEwen, of Dyke, and Mr. Dawson undertook the task after I had left the neighbourhood. I cannot pass over without remark the intelligent interest, care, and exactness Mr. Dawson has bestowed upon the whole matter. Without his attention these facts could not have been preserved.

The plan of operation was as follows:—A succession of furrows were turned up by the plough about ten feet apart, from end to end of the ground, so as to localise the spots where the skeletons were



Plan of Cist at Easterton of Roseisle. Scale,  $\frac{1}{4}$  actual size.

- A—Oval and round white stones.
- B—Bones reduced to fragments and dust.
- C—Ashes, bone, and charcoal.

found in May, 1894. Then the spade was used, and the rest of the account I give in Mr. MacEwen's own words in a letter to me of date 17th December:—

"The bones which were so plentiful when we were there last have in a great measure disappeared. We found two skeletons in their original positions. With the first there was the skull—part of it had been cut away by the plough, but what remained would have been of use if it could have been got out. It was little more than coloured matter, and the moment it was touched it crumbled to dust. We got out the top part of the skull, from the forehead to the back, and when I was trying to measure it, it simply went to pieces. It

struck me as being very similar to some in the book you sent,<sup>1</sup> with heavy projecting prominences over the eyes, but it crumbled away so speedily that I could make no drawings or measurements. With the second skeleton we found no skull; indeed, the skeleton itself had almost disappeared, there being only fragments of the larger bones. It was very remarkable to see the way it was traced out in the white sand, the outlines being quite discernible by the discolouration. But unfortunately there was nothing that could be brought to any exact test. We measured the first skeleton, which must have been that of a man fully six feet high.

"The deeper ploughing that brought the remains to light seems to have let in the air, and turned the bones to dust. A systematic trenching of the whole area might bring out something, but I doubt it.

"Mr. Dawson took me to a spot about eighty yards south-west from the place where the bones were found, where the plough had encountered a stone some time before. He dug down a bit round the stone, and I was struck with its appearance. After uncovering about two feet of it, he came on a stone on one side, and then we looked for one on the other side and found it. Their appearance and position were evidently artificial, and the others having come up with their spades, a regular excavation was made with the result that we unearthed an undoubtedly Stone Age burial place. We found bones decayed out of all shape. It was an exceedingly rudely constructed grave, and the stones were of large size. The tall stone stood at the east end, and is over three feet high and two feet broad. There was no covering stone, and the tall stone stood high above the others.

"Mr. Dawson is to search the grave to-morrow (darkness put a stop to our work), and is not to fill it up. It strikes me that in this spot we may have the grave of the leader of the men who are buried in the trenches hard by."

Mr. Dawson writes that he dug out the grave with the following result :—

"We found no flints, only some ten or twelve oval and round white beach stones, and two sharp sandstones, which may be axes. I think the grave had contained two bodies in a sitting posture, or two skulls with the ashes of the bones. There was evidence of bodies having existed at both ends of the cist, and two spots of black ashes."

Referring to the clay division running through the skeletons, Mr. Dawson writes :—

"It appears to have been about twelve to eighteen inches wide originally; it was about eight inches deep, and under that twelve inches of sand, and then a clay sub-soil. The clay seems to have been brought from another part of the field thirty yards off."

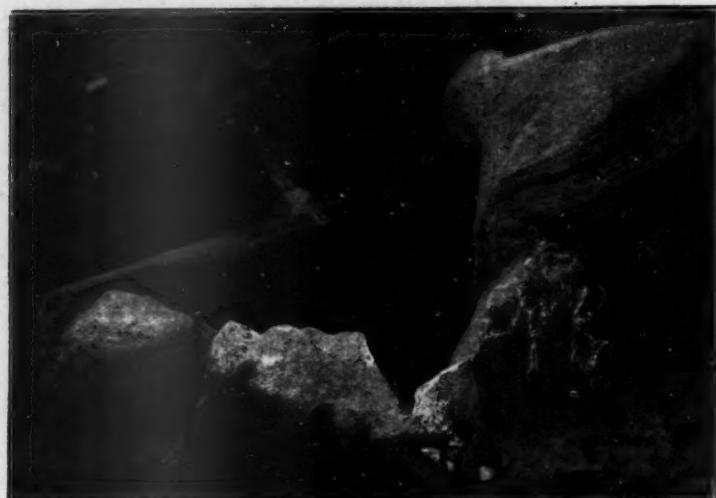
From an examination of the whole place, the closeness of the skeletons to each other, and the great number of them—several hundreds at least—there can be little doubt that a battle or massacre had taken place. The way the skeletons lay points to the interment of the whole at one time, and the stone axes and arrow-heads in the field can, I think, be accounted for in no other way.

This prehistoric burial place, I should like to point out, has an important bearing on the geology of the "Laich of Moray," and

<sup>1</sup> See "Prehistoric Burials at Keiss in Caithness,"—Huxley and Laing.

proves that the sea has not flowed between Roseisle and Alves since these ancient Moray men went to their long rest on the shores of the Loch of Spynie.

Some time after the preceding pages were written, Mr. George Dawson, the tenant of the farm, wrote me<sup>1</sup> to say that one day when passing the burial cist he observed some incised marks on the large slab on the west side of the grave, and sent me a tracing of them. These tracings had been filled with sand when the grave



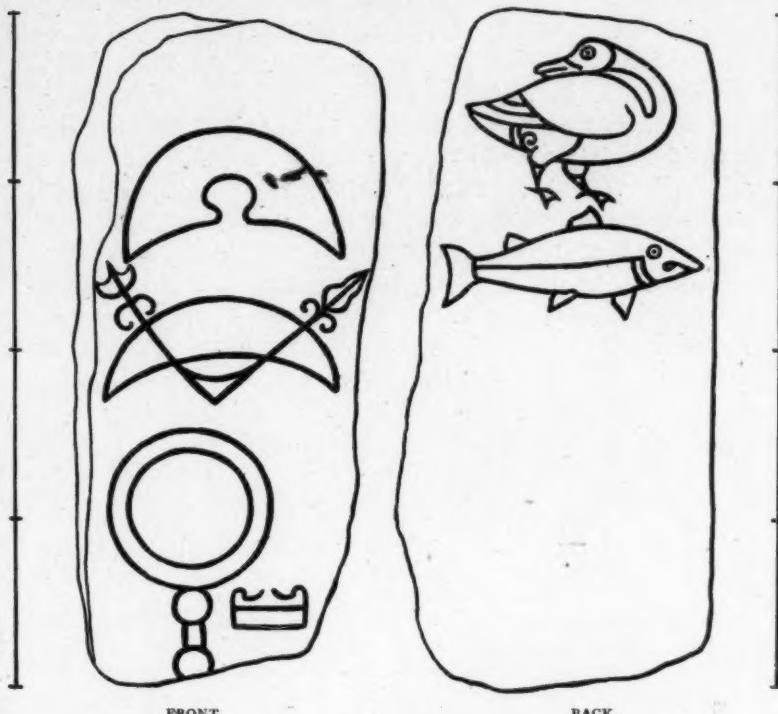
View of Cist at Easterton of Roseisle looking north-west.

was first opened, and they were only found after the weather had taken effect upon the sand and cleared it out. These incised markings proved to be the well-known symbols of the crescents, rods, mirror, and comb, and it was hoped that this discovery would throw some light on the origin of these hitherto mysterious symbols. Being in Elgin shortly after this, and the grave being left untouched, I visited the place, and had the slab photographed *in situ*. The symbols are rudely and unevenly cut, as if by a sharp flint or stone implement, and not by a metal tool. The comb is not very distinct, but appears to have teeth on one side only, and is on

<sup>1</sup>Mr. Dawson's letter is dated March 20th, 1895.

*Bearing Slab at Easterton of Roseisle.* 149

the right side of the mirror. The symbols on the slab faced due east. While I would wish to avoid committing myself to anything in the way of a theory in regard to this grave, I think it right to state that in my opinion the burial is not only Pagan, but of very great antiquity. The illustration given of the stone articles found in the grave shows these stone weapons to be of the rudest



Symbol-bearing Slab forming west side of Cist at Easterton of Roseisle.  
Scale,  $\frac{1}{2}$  actual size.

type, the two hammers being simply beach pebbles, with marks of usage at both ends. Some flint scrapers were also picked up near the grave, and are in my possession. While I am inclined to consider the cist as a part of the larger interment noticed in the same field, yet I would desire to point out that the stone weapons found in the grave are of a much ruder type than those found round the other remains near the same place. Not a scrap of any metal

implement has come to light on the whole farm, not even in the neighbourhood, and the evidence that the owners of these bones belong to the Neolithic age appears to my mind irresistible and conclusive.<sup>1</sup>

Although no cover was found on the grave when opened, a very large stone was removed a year or two ago from the place, as it interfered with the plough; this, no doubt, was the cover of the grave. The bottom was rudely paved with small stones four to six inches long.

At the end of April, 1895, a still further discovery was made, for, on removing the symbol-bearing slab from the grave, we observed that it was a square sea-beach stone much water worn, and without mark of any tool on it. On the outer side or back of the stone were cut two figures, viz., a bird, either a goose or duck, with webbed feet, and a salmon. Both figures were cut in a very superior style to the symbols on the front of the stone, and are similar work to the well-known Burghead bulls, the bird having the spiral marks on it. Although clearly and artistically done, I think it is quite possible these figures were cut with a flint. The rock-cut figures in Egypt are proof that a flint could engrave rock or stone almost as well as any metal tool. At the bottom of the stone a rude axe of granite or quartz was found, it was very rude, but an axe without doubt.

HUGH W. YOUNG, F.S.A. (Scot.)

#### NOTE BY THE EDITOR.

The discoveries described in Mr. Young's interesting article are of very great importance on account of their bearing on the question of whether the slabs with incised symbols, which are only known to exist in the north-east of Scotland, are of Pagan or of Christian origin. A large proportion of the total number of symbol-bearing slabs are directly associated with Christian remains, but only two, besides that at Easterton of Roseisle, namely, those at Dunrobin, in Sutherlandshire, and Linlathen, in Forfarshire, have been found in connection with what appear to be Pagan burials (see Dr. J. Anderson's "Scotland in Early Christian Times," second series, p. 181). The evidence with regard to the Easterton of Roseisle cist must, therefore, be most carefully weighed before any conclusion can be arrived at as to its age. Mr. Young has taken every care to state the facts of the case as conscientiously and accurately as possible. The reader must now draw his own conclusions.

---

<sup>1</sup> A very fine skinning knife of sharp stone has just been found, and a large stone axe.



## Illustrated Notes.

### TWO GOLDEN OBJECTS FROM SOUTH AMERICA.

THE two golden objects here illustrated were disposed of by auction at Messrs. Christie, Manson, and Woods' Sale Room on the 7th of February, 1895.

These interesting specimens of native South American Indian workmanship were formerly the property of Mr. Charles Empson, by whom they have been described and illustrated in the *Archæologia Æliana* of the Society of Antiquaries of Newcastle-on-Tyne.<sup>1</sup>



Fig. 1.  
Golden Statuette  
from South America.  
Scale, actual size of  
the original.

The small golden statuette shown on fig. 1 was obtained with four others of very similar design at Bogota in Colombia, South America. It is two inches high and weighs 16 dwt. 17 grs. The figure is that of a warrior armed with a shield, and it may possibly be intended to represent some Indian god or hero. The lower portion appears to be Phallic.

In describing these fine golden statuettes, Mr. Empson says, "I believe them to have been found in the lake Guataveta, into which it was said that the Indians annually threw many images of gold and other valuables, to obtain the favour of the gods which preside over the waters. There are many lakes which are known to have been sacred amongst the Aborigines, and in which golden figures have often been discovered.

The lake Guataveta was always believed to be the spot into which the Indians of Tequadama threw their treasures on the approach of the conquerors. Persons have been constantly diving for, and seeking by other means, these Indian remains; but as they were only valued as

<sup>1</sup> First series, Vol. II. (1832), p. 252.—"An account of some golden articles brought by Mr. Charles Empson and laid before the Society on the 6th of February, 1828, with some remarks thereon."

gold, and as the precious metals are always preferred in grains or ingots, it was common for the persons into whose hands they fell to put them immediately into the crucible, so that it is impossible to say what may have been found. At present it is so difficult to meet with any curiosities of this nature, that I was upwards of three years in the country before I could obtain any, or even a sight of them. The gentleman who procured these interesting objects for me was intimately connected with the parties who caused the lake of Guataveta to be drained, doubtless with the expectation of meeting with treasures that would repay them for the outlay

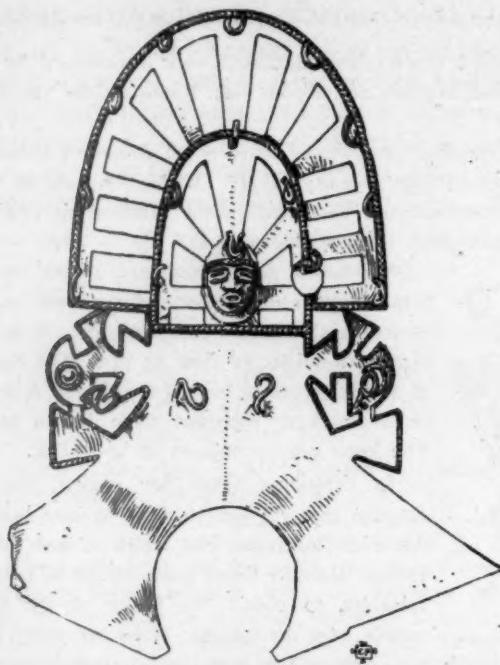


Fig. 2.—Gold Ornament from South America. Scale, one-half actual size.

of many thousands of dollars. The speculation was ruinous to its projectors; they found some images and other articles of gold, a few amethysts and emeralds, but nothing of great value."

The object shown on fig. 2 is described in Messrs. Christie's catalogue, as "an ornament in gold of large dimensions, with a man's head in the centre of *repoussé* work." This ornament, nearly eight inches in height and six inches in breadth, is shaped in the upper portion in the form

of a double horse-shoe, carefully worked and furnished with a number of hooks destined to hold other movable pieces, one of which still remains in its place. When entire it no doubt produced musical sounds as the Cazique moved amongst his followers, and probably served to distinguish the monarch. The workmanship is very singular, and the double thread-beading round the upper portion and the laurel wreaths are as exquisitely finished by the Indian goldsmith as they could have been by any European, and stamp the artist a master of his craft. Mr. Empson says that it formed the breast-piece of an ancient Cazique. His account in the *Archæologia Æthiana* gives the following particulars:—

"This ornament was found in that district of New Granada which was inhabited by a race of Indians called Guayaberros; the Spaniards found them the most obstinate of the indigenous tribes—their Cazique was a person of superior talent and uncommon bravery; after many perilous encounters he was taken prisoner, but neither threats nor persuasions could prevail upon him to disclose the place in which he had concealed his treasures. At length, upon the prospect of immediate torture, he apparently consented to make known the hiding-place of his vast wealth. The cave in which it was secured was in a situation to which he could not direct the Spaniards, but he offered to conduct them to the spot. Dreading the escape of so important a prisoner, six slaves were chained to the fetters of the fallen chief, but he refused to move until persons of consequence were substituted for the slaves; they were replaced by six of the most noble followers of the Spanish general. The Cazique led them to one of those frightful paths, of which there are so many crossing the Andes, where a false step might lodge the traveller at the bottom of a chasm, which the noon tide beams of a tropical sun have not the power of penetrating. From this path the Cazique threw himself with so sudden and effectual a plunge that he dragged after him the six Spaniards to whom his chains were attached. It is said that the bodies were never found, but that shrieks issued from the gulph for several days; even yet the ravine is known by an Indian term, which signifies the 'unburied dead.' This story does not rest solely upon tradition; in the archives of a convent in Bogota there is a curious and most interesting MS. in which the history of this native prince and his exterminated race is most carefully narrated. . . . . The author of this MS. describes the dress of this Cazique and all his family as having been perfectly regal. 'They all wore crowns made with plates of gold, and breast-pieces of the same precious metal,' says this authority; but the descriptions are not sufficiently minute to enable me to judge whether this ornament was worn upon the head or some other part of the person."

C. PRAETORIUS.

## ASTRAGALS, OR DIBBS: A CURIOUS SURVIVAL.

A SHORT time since, during a visit to Antwerp, my attention was drawn to a game frequently played by poor children, usually upon a doorstep. The game, which appeared in this instance to have the advantage of being one at which an individual could play at alone, consisted of the throwing up of a ball and catching it after one rebound, having in the meantime caught up or

placed in position one or more objects scattered upon the ground or on a doorstep. I had seen this before in the poorer quarters of other Continental towns, but had not taken proper note of it. During this par-



Leaden Astragal.  
Scale  $\frac{1}{2}$  actual size.



Astragal Bone and Leaden Imitation.

ticular visit to Antwerp I was, however, suddenly reminded that the game was remarkably like one I used to play at myself thirty or more years ago, and which was then known to me as "Dibbs." The Antwerp gamins, however, were not using the Astragals which I used to play with, but what seemed to me to be pieces of lead. This they afterwards proved to be. A day or two later I happened to wander into one of those curious bazaars so common in Continental cities, in which you can buy anything from a watch to—well, an Astragal, when I noticed in a series of baskets a large quantity of these leaden objects in three sizes. Upon examination I found them to be remarkably true copies of the bone known as the Astragal or foot-joint bone. These leaden Astragals were, as I have said, in three sizes, no doubt to suit children of various ages, and they were remarkably cheap, the very little ones being, I think, four for five centimes—one halfpenny.

The most curious thing about them was that they were true copies of the Astragal bone, for which they did duty; though in all probability this interesting fact was quite lost on these modern children who used them in their games. The adjoining sketch shows the views of a real Astragal and the Continental leaden copy as described.

Now this game of Dibbs, as I used to know it, was, I think, played with five "knuckle" bones and without a ball, and, so far as I remember, four were thrown on the ground. The fifth was then tossed up and caught, one of those on the ground having been picked up in the meantime. This operation was repeated till the whole four were gathered up. Then the four were thrown down again, and taken up in like manner, but two at a time; and afterwards, the whole four in one sweep of the hand. They were also thrown up and caught on the back of the hand. Any failure resulted in beginning again *ab initio*. It is said that old men play the game in Russia, and that it is played in Scotland with stones or shells, where it is called "The Chucks."

Now this game is, perhaps, one of the most ancient and most classical known. It has been represented in the paintings on ancient Greek vases as being played by beautiful Greek maidens, and a wall painting in Pompeii represents a group of maidens engaged in the sport of Astragals. I believe the subject is known as "The Daughters of Niobe."

The survival of such an ancient game, in which the objects used become changed from natural bones to leaden copies, is a most interesting one. In course of time who can tell the form which these leaden objects will assume, or the changes (it has already changed by the introduction of the ball) that the game itself will undergo? In fact, the original of both will most probably soon be lost in the transformations likely to ensue, and then who can tell what is the meaning of certain curious leaden bodies played in a certain curious game which had its origin in what will be then the unknown Astragal.

*Croydon.*

EDWARD LOVETT.

#### TATTOOED FACE OF THE LATE MAORI KING TAWHAIO, OF NEW ZEALAND.

By the permission of the proprietor of the *Westminster Budget* we are enabled to reproduce a picture of the late Maori King, who died towards the end of last year. It is given here as a notable example of the art of tattooing, which will probably become rapidly extinct as civilization advances, and it is also deserving of notice as illustrating the method of applying spiral curves to the decoration of the human face. The style of the decoration exactly corresponds with that on the New Zealand carved wood-work, good specimens of which are becoming rarer and rarer every day. The question of whether the human physiognomy can be artificially improved or not would seem to be purely one of taste, about which there is no disputing. Admitting, however, that a certain amount of conventionalising is desirable, we do not think that curved lines could be applied to increase the

decorative effect of the face in a more suitable manner than in the present case. The principle of art, that object of ornament should be to emphasize



Tattooed face of the late Maori King Tawhaio.

*From a Photograph by Pulman, Auckland, N.Z. (From the Westminster Budget for Sept. 7th, 1894.)*

the features already existing rather than to falsify them, is here fully carried out. The high cheek bones are the only portions of the face not tattooed. The facial muscles on each side of the mouth are brought into greater

prominence by bold C-shaped curves, connecting the spirals on each side of the chin and of the base of the nose. The bridge of the nose has a hatching of straight lines upon each side, and spirals are introduced in the corners next the eyes. The lines on the forehead curve upwards from the point midway between the eye-brows, turning downwards across the temples. Other scrolls are introduced above the centre of the forehead and on each of the jaws, below the cheek bones.

The Celtic illuminators looked on the human face very much from the same point of view as the New Zealand tattooers, treating it simply as a surface suitable for decoration and the display of skill in the manipulation of curved lines and spirals. Frequent instances of this occur in the miniatures of the evangelists in the Irish Gospels. Perhaps the latest survival of the practice of converting the human physiognomy into a piece of ornament is the painting on the face of a clown in a pantomime. Mr. Aubrey Beardsley's illustrations show how easy it is for a decorative artist to sacrifice all semblance of reality for the sake of the subtle curve of a line.

#### FIBULÆ WORN IN PAIRS WITH CHAIN ATTACHMENT.

IN an article on the "Celtic Brooch and How It Was Worn," which appeared in the "Illustrated Archæologist" (Vol. I., p. 166), a picture was given of an Algerian woman wearing a pair of penannular brooches connected by a chain. Mr. Robert Blair, F.S.A., Secretary of the Society of Antiquaries



Roman Fibula, with chain attached, found in the River Tyne.

Fibula ornamented with Late-Celtic enamel found in the River Tyne.

of Newcastle-upon-Tyne, writing with regard to this, says, "I am under the impression that the Romans wore their fibulae in the same way. I have a very fine bronze bow-shaped fibula, from the Tyne, with the pin still movable, and a piece of curb chain, seven inches long, attached to the top." By the kindness of Mr. Blair we are able to illustrate this fibula, and another one also found in the Tyne. The latter is beautifully decorated with blue enamel, the design being of Late-Celtic type. It has the first link of a chain attached to a ring which passes through the coiled spring of the pin. The illustrations are reproduced from photographs by Mr. J. P. Gibson, of Hexham. It does not appear necessarily to follow that because a fibula has a chain attached to it there was another similar fibula attached to the other end of the chain. The celebrated Tara brooch has a piece of chain still fastened to it, but it is not probable that so magnificent a specimen of goldsmith's work would form one of a pair. Possibly a ring or a small pin was hung on the other end of the chain to prevent the brooch getting lost. Furthermore, Roman fibulae and Celtic brooches are seldom, if ever, actually found in pairs.

On the other hand, there are instances of pairs of Roman fibulae with a chain attachment having been discovered in France. One from the Department de la Marne, now in the Saint Germain Museum, is engraved in the "Dict. Archéologique de la Gaule." Another from Aiguisy (Aisne) in the collection of M<sup>me</sup> F. Moreau, is figured in the *Revue Archéologique*, 3rd ser., Vol. XI. (1888), p. 301. The Scandinavian oval bowl-shaped brooches are almost always found in pairs in women's graves. They were worn with an attachment consisting of several small chains hanging down in catenary curves on the front of the dress.

By the courtesy of the Society of Antiquaries of Newcastle-on-Tyne, we are enabled to give illustrations of two other fibulae of Late-Celtic character from the North of England. They were discovered in 1894, inside the western guard-chamber of the south gate of the Roman station of



Late-Celtic Fibula found at Æsica.

(Block kindly lent by the Society of Antiquaries of Newcastle-upon-Tyne).

Æsica (Great Chesters), on the Roman wall, together with a beautiful silver chain necklet, some fragments of scale armour, and an *Abraxus* ring (see *Archæologia Æliana*, N. S., Vol. XVII., p. xxviii.)

On the 7th of February, at a meeting of the Society of Antiquaries, Mr. A. J. Evans read a paper on these fibulæ. He said that the objects were found in a position which showed that the tower had been long



Late-Celtic Fibula found at Æsica.

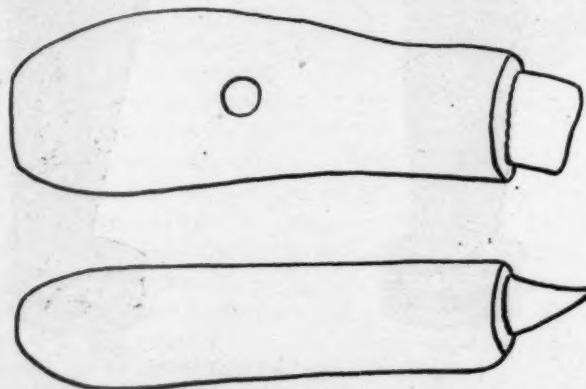
(Blocks kindly lent by the Society of Antiquaries of Newcastle-upon-Tyne.)

ruined and filled with a deposit of earth, three feet deep at least, at the time when the objects found their way there. The fibulæ were of extraordinary size, and one of them, which had been gilt, was covered with an exquisite flamboyant relief of Celtic design, and was probably the most beautiful object of the kind ever found. Mr. Evans showed that the

larger of the fibulae was of purely Celtic pedigree, starting from a form which seemed to have originated in South-East Europe, and which had found its way into Britain already before the Roman conquest. The nearest approach to the *Æsica* form was a type found in Northumberland, which from a find could be fixed to the age of Antoninus Pius. The other fibula was a highly original adaptation of a Gallo-Roman type with a median disc, which from a Rhenish monument was shown to have been prevalent at the end of the first century. The Celtic ornamentation answered to that of a series of late Celtic armlets found in Scotland, for the most part north of the Firth of Forth, and Mr. Evans was of opinion that this masterpiece of goldsmiths' work must be set down to a Caledonian artificer. Both fibulae seemed to belong to the second half of the second century of our era, and at this date, therefore, the guard-chamber must have been already ruinous.

**IMPLEMENT FROM THE CALF HOLE, SKYRETHORNS, UPPER WHARFEDALE, YORKSHIRE.**

We are indebted to Mr. W. Cudworth, of Bradford, for information regarding the remarkable pre-historic implement here illustrated from a sketch made by Mr. W. Horne, F.G.S., of Leybourne. The implement is now in the posses-



Front and side view of Implement from the Calf Hole, Skyrethorns, Upper Wharfedale, Yorkshire. Scale, one half actual size.

sion of the finder, the Rev. E. Jones, F.G.S., Fairfax Road, Prestwich, near Manchester, by whom it was exhibited at the *soirée* of the Bradford Scientific Association on the 23rd of January, 1894. The haft of the implement is

a portion of the antler of a reindeer, in which is set a tooth, stated by Mr. Bolton, assistant geologist at the Owens College, Manchester, to be the incisor of a young hippopotamus. It was found at the entrance to the Fairy or Calf Hole, resting on a bed of sandy clay, and associated with bones of the bison and reindeer.

If the particulars that have been supplied to us are to be relied upon as to the nature of the materials of which the implement is made, it must be of the palaeolithic period and of unique interest. It is to be hoped that it will eventually find a suitable resting place in the Owens College Museum. Such things as this are too good to be allowed to remain in private hands, although the fortunate finder may possibly think otherwise.

#### DARTMOOR KISTVAENS.

THE word "Kistvaen" (from the Cornu-Celtic *Cist-veyn* or *Cist-vyin*; Cymric *Cist-faen*) signifies a stone box.

These stone boxes are of an oblong shape, and are formed of four slabs of stone for sides and ends, with a fifth as a cover. They were originally covered by a small barrow, and surrounded with a circle of vertically set stones. In cases of inhumation the body was placed in the kist in a contracted position; or, if cremated, the ashes were usually deposited in an urn. The whole of the Dartmoor kistvaens examined lie longitudinally north and south, or with variations east and west of these points, the object evidently being that the remains should face the sun. All that are known have been opened, and their contents have disappeared almost without a vestige of a record to assist the antiquary. The popular notion that they contained articles of value still survives in some of the names by which they are at present known; such, for instance, as *money pits*, *money boxes*, and *crocks of gold*. Others, again, know them as *caves*, *Roman graves*, *stone graves*, and *sheep wells*. The idea that they contained articles of value is a very old one; for we find as early as 1324 a grant was made by Edward II. for searching certain barrows in Devonshire.<sup>1</sup>

The accounts we possess of previous examinations of Dartmoor kistvaens are of a very meagre character.

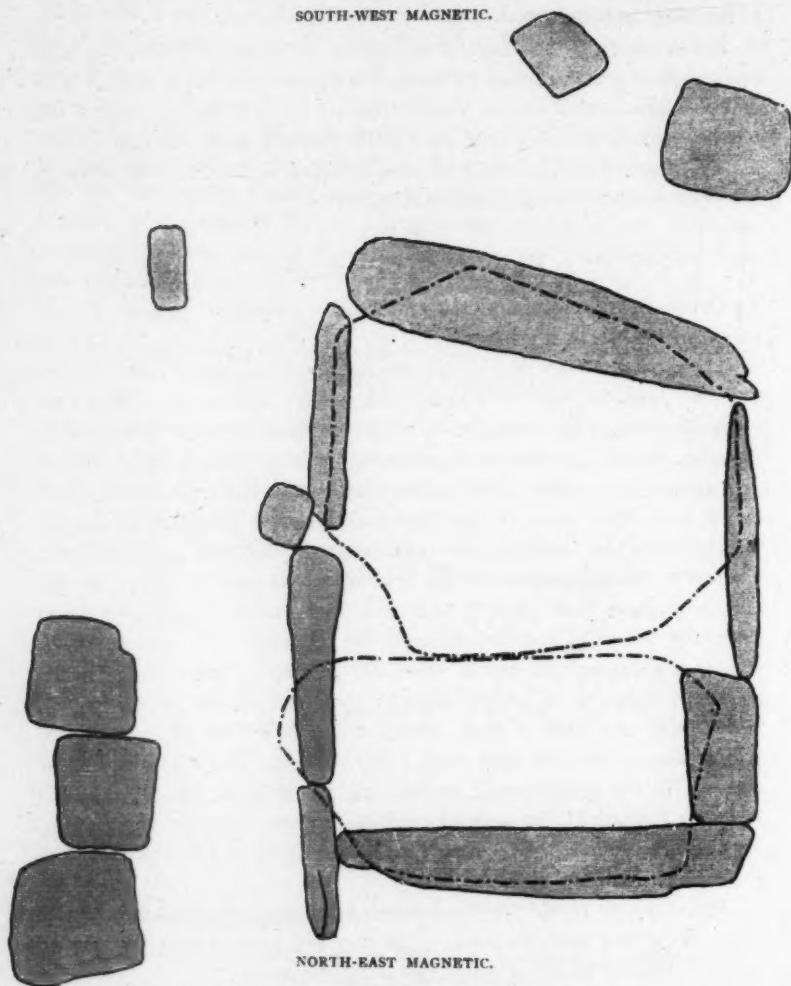
Mrs. Bray, in *Borders of Tamar and Tavy*, mentions that previously to 1832 one of her tenants opened a kistvaen and found human hair clotted together, but no bones or other vestige of the body.

On September 11th, 1832, Mr. Bray searched amongst the remains of one situated two or three minutes' walk north east of Beardown House, near Two Bridges. It consisted of three stones, showing about six inches

<sup>1</sup> *Trans. Devon Assoc.* xviii. 106.

above the ground, forming three sides of an oblong square, which was about four feet long. On removing the turf and rushes, a rough pavement was found surrounding the kist. In the peat earth filling the grave a

SOUTH-WEST MAGNETIC.



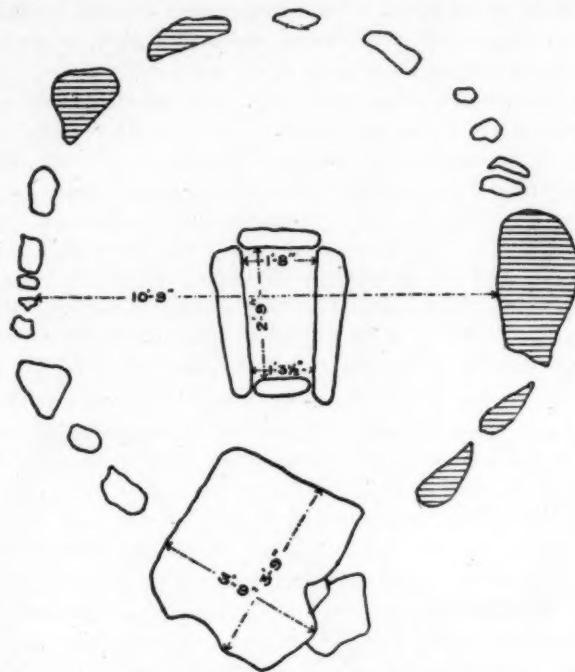
NORTH-EAST MAGNETIC.

Roundy Park Kistvaen.

small fragment of coarse earthenware was discovered. It was smooth on one side and extremely rough on the other, with reddish coloured surfaces, whilst the centre was of a deep brown.

Mr. Shortt<sup>1</sup> mentions the opening of a large cairn near Moreton, nine land yards around, in which a rude kistvaen formed of six stones was found, with a spear head of copper, the two pegs which fastened it to its staff, a glass British bead, and a small amulet of soft stone, calcined bones, and ashes.

The researches of the late Mr. Spence Bate into Dartmoor tumuli are recorded in Vols. V. and VI. of the *Transactions of the Devonshire Association*.



"Crock of Gold," Tor Royal Newtake.

(The stones of the kist and the shaded stones of the circle are "earth-fast.")

The principal finds were on Hameldon, consisting in one case of a portion of a bronze dagger, an amber pommel, which formed a part of a dagger or sword handle, and some comminuted bone, and in the other of a flint implement associated also with small fragments of bone. The fact that flint was found in one barrow, and bronze of an early type in the other, led Mr. Bate to the conclusion that the period of these interments was that of the Early Bronze Age.

In 1878 an unopened cairn was found at Thornworthy, thirty feet in

<sup>1</sup> *Collectanea Dunmonia*, p. 29.

diameter, and four to five feet high in the centre. On exploring this, two kistvaens were found, one of which yielded four flint implements, and some fragments of pottery. The other was left for a later examination, but was meantime robbed.

The largest known kistvaen on Dartmoor was found by the writer in August, 1893. It is situated close to the wall of a modern circular enclosure, built of and on the site of a much older structure, known as Roundy Park, which lies in a piece of the forest reached by Drift Lane from Post Bridge, and distant about one mile N.N.W. of the Clapper Bridge. In the bottom the kistvaen is six and a half feet long, and three feet nine inches wide. When first noticed both end stones were in place, as were also three of the side stones. Two side stones were prostrate, one lying in the kist, and the other out. There are two cover stones, one was fallen in the kist, whilst the other had been moved from its position and thrown down the slope, a short distance from the kistvaen. All these stones were replaced, but before doing so the interior of the kist was dug out and sifted, and this investigation yielded two fragments of flint. One, a sharp triangular piece, may have been a crude arrow point, whilst the other is more of a scraper type, and shows subsidiary flaking. There was also some charcoal in the bottom of the kist, which on examination appeared to be from bone. This kistvaen had been previously rifled, and so ruined that its existence was unknown to the explorers of Dartmoor.

One of the smallest of the Dartmoor kistvaens is that lying close to the track-way leading from Tor Royal to Swincombe Farm, and locally known as the "Crock of Gold." It is only two feet nine inches long, eighteen inches wide, and two feet deep. There are remains of the circle and barrow, and the cover stone, just four feet square, is lying against the kist. It would be an exceedingly tight fit to pack an adult human body within such narrow limits. This might, therefore, have been a case of cinerary interment.<sup>1</sup>

Nearly all the Dartmoor kistvaens are capable of receiving a body in a contracted position; but we cannot now say that they all contained inhumed bodies, since both cremation and inhumation were practised at the same period, for kists in other districts have been found containing respectively burnt and unburnt remains; and these graves show that they have been constructed at the same time, and with equal care. Out of three hundred and seventy-nine burials examined by Canon Greenwell on the Yorkshire Wolds, seventy-eight were after cremation, whilst three

<sup>1</sup> A kistvaen was found at Trethill, St. Germans, Cornwall, containing the skeleton of a person nearing the adult age. It was in a contracted position, in a space two-and-a-half feet long, two feet wide, and two-and-a-half feet deep.

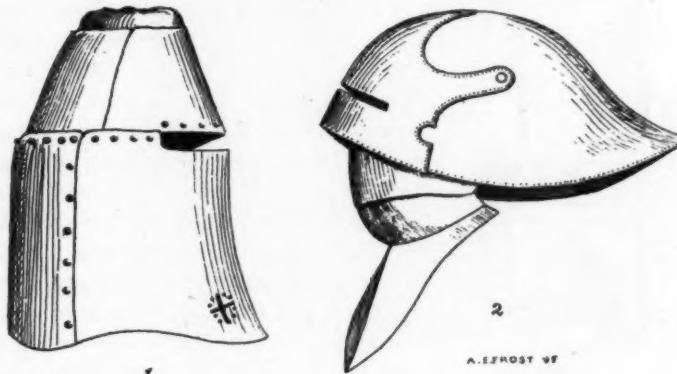
hundred and one were by inhumation. Referring to these Yorkshire barrows, the Canon remarks that there is a greater probability of post-dating than ante-dating them, and that we need not fear that we are attributing too high an antiquity if we say that they belong to a period which centres more or less in 500 B.C.

The meagre information we possess of the contents of the Dartmoor kistvaens certainly points to a pre-historic period, and this is confirmed by the many instances of the results of the examinations of similar places of interment in other parts of the country.

ROBERT BURNARD,  
*Member of Dartmoor Exploration Committee.*

TWO HEAD-PIECES IN THE BRETT COLLECTION  
OF ARMOUR.

THESE two head-pieces, which were in the famous collection of armour belonging to Edwin J. Brett, and sold at Messrs. Christie's last March, are of considerable interest. (1) Is a large tilting heaume of the fourteenth century. In form it is very similar to that which belonged to Edward



Two Head-Pieces from the Brett Collection.

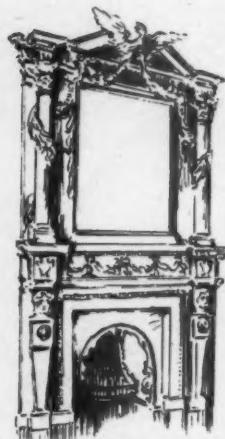
the Black Prince at Canterbury Cathedral, and which was seen to very great advantage at the Heraldic Exhibition. This heaume is of sufficient height to allow it to be worn over the pointed bascinet. Sight is obtained through the longitudinal slit, and holes are pierced for breathing near the lower edge. The bottom is so shaped as to set well on the shoulders.

It is of varying thicknesses according to the requirements of strength, being thickest over the sight. It is stamped with an armourer's mark, a cross in a triangle, and weighs  $6\frac{1}{2}$  lbs. This piece fetched £210.

(2) Is a German sallad of about 1460. It is fitted with a movable visor pierced for sight, and so constructed that it reinforces the whole front of the head-piece. The lower part of the face is protected by the mentonnière, consisting of two laminated plates, with a long gorget plate, which would reinforce the top of the breastplate. These sallads were originally intended to be painted, and were, therefore, left rough from the hammer. There is a painted specimen in the Tower collection. The edges of the vizor of this piece are pierced with holes for fixing the lining. This piece was knocked down at £130.

ALFRED E. FROST.

SEVENTEENTH CENTURY CHIMNEY-PIECE AT CLARIDGE'S  
HOTEL, BROOK STREET.



A Carved Seventeenth Century  
Fireplace and Overmantel.

ONE of the most notable objects in the sale of the furniture and effects of Claridge's Hotel, in Brook Street, Grosvenor Square, a sale which occupied several days towards the close of last year, was a fine carved-oak seventeenth century fire-place and over-mantel. The hotel has long been the resort of crowned heads and titled families visiting the metropolis, and this fire-place was fixed in the principal bedroom of a suite of rooms on the ground floor, which was appropriated to the use of the Duc d'Aumale.

W. ERSKINE HOME.

## ROMAN ALTAR FOUND AT SOUTH SHIELDS.

At a recent meeting of the Society of Antiquaries of Newcastle-upon-Tyne, Mr. R. Blair, F.S.A., one of the Secretaries, thus announced the recent discovery of a Roman Altar at South Shields:—

"On Monday, April 8th, a Roman Altar was discovered in South Shields at the corner of Baring and Trajan Streets, about 100 yards due south of the



Roman Altar found at South Shields.

(Block kindly lent by the Society of Antiquaries of Newcastle-upon-Tyne.)

south-west angle of the Roman station, as the ground was being prepared for building purposes. The stone is 2 ft. 10 in. high, 16 in. wide top and bottom, and 13 ins. from back to front. On one side is a *praefericulum*, on the other a *patera*, while on the back is a bird; on the top are the focus and horns. On the face, in a moulded panel, is the inscription in five lines: DEAE ·

BR [I] | GANTIAE | SACRVM | CONGENN [I] C | CVS · V · S · L · M. The letters in the first line are 2 in. long, in the last line  $1\frac{1}{2}$  in., in the others  $1\frac{3}{4}$  in. One corner of the Altar has been knocked off, as has been the last letter of the first line; with these exceptions the Altar is perfect. The owner of the land on which the object was found has presented it to the Museum of the Public Library at South Shields, where it can be seen.

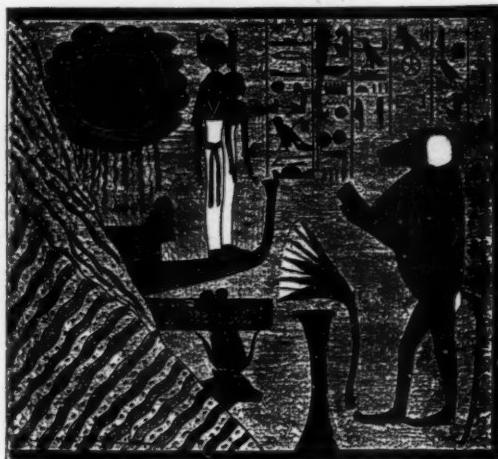
"Another record of the *Dea Brigantia* is on an altar discovered at Birrens, near Middleby, in Dumfriesshire, about a hundred years ago. This is now in the Antiquarian Museum at Edinburgh: it is No. 1062 of the *Corpus Insc. Lat.*, vol. vii. Mr. Haverfield informs me that the name of the same goddess occurs on a nearly illegible Altar at Adel; on one at Castlesteads (now lost); and on two others also, probably from Adel." Congennicus is a Celtic name known previously from an inscription at Narbonne in France (*C.I.L.*, xii., 4883).

## Notices of New Publications.

THE English edition of "THE DAWN OF CIVILIZATION," by Prof. Dr. G. MASPERO (London: S.P.C.K., 1894), adds yet another ponderous tome to the ever-increasing mass of literature on early Egyptian and Chaldaean culture which already weighs down our bookshelves. The translation has been admirably done by Mrs. McClure, and the valuable services of Professor A. H. Sayce have been secured as editor. It would be quite impossible to attempt an adequate criticism in detail of so important a work within the limits at our disposal, and we must therefore be content to notice some of the salient features in quite a superficial way. When Professor Sayce expresses his opinion in the preface that Professor Maspero is "one of the chief masters of Egyptian science as well as of ancient Oriental history and archeology," it would be little short of an impertinence for anyone less well informed on the subject to venture to disagree with him, or to dispute that the book now under notice is "the most complete account of Egypt that has ever yet been published."

Not only does every page bristle with facts, but a tremendous array of footnotes and references bears witness to the extraordinarily wide knowledge of the author, and the patience and skill of the translator, to say nothing of the editor's share in the work. The maps and views, which are scattered with profuse prodigality throughout the text, are well chosen and beautifully drawn.

In the history of none of the nations of antiquity is it more easy to see how the art, religion, and culture of the people were the direct outcome of their physical environment than in the case of the Egyptians. This would have been more clearly understood if in addition to the map of the country a relief map photographed from a plaster of Paris model had been given, especially if the geological formations had also been indicated. Even the first appearance of the inhabitants of the land of Punt in Egypt may be attributed to the fact that the Nile approaches most nearly to the Red Sea opposite Old Kosseir, whence Nature seems specially to have carved out a pass through the hills to enable a caravan route to be made to Koptos. The influence of the physical features of the Nile valley on the imagination is



The Solar Bark passing into the mountain of the West.

(*Block kindly lent by the Publishers.*)

easily traced in the Egyptian conception of the universe, which they supposed to be an oblong box. The slightly concave bottom of the box was formed by alternate seas and continents, Egypt being in the centre. The blue vault of heaven, with the stars suspended from it by cables like lamps, was supported at the four cardinal points by lofty peaks connected by a continuous chain of mountains. As Egypt was dependent on the Nile and the sun for its means of subsistence, these naturally became the first objects of worship. The architecture, again, would never have come into existence had it not been for the splendid supply of building stones near at hand and easy water carriage.

We confess to finding the portion of the work relating to the religion of

Egypt somewhat wearisome, not from any fault of Professor Maspero, but on account of the number of the gods and the multiplicity of forms they assumed. It is generally when the gods of ancient religions have been worked up into systems by the priesthood that they become uninteresting. The beliefs and folk-lore of the common people before they have been meddled with by the educated class are always worthy of study. There are some curious analogies between certain subjects represented in Christian art and the legends respecting the deceased piercing the head of the serpent with his lance, and the weighing of the heart of the deceased by Anubis and Thot. The solar bark passing into the mountain of the west with its cargo of souls (see cut on p. 169) is perhaps one of the most beautiful conceptions of the



Procession of Asiatics bearing a tribute of Kohl, or eye paint, in the 6th year of Usertesen II.  
(XII. dynasty; B.C. 2684 to 2660).

*(Block kindly lent by the Publishers.)*

religion of Egypt. In connection with magic as distinguished from religion, it is remarkable to find that the practice of making a wax image of a person for purposes of sorcery is as old as ancient Egypt.

It is, however, quite a relief to pass from the legendary period to sober facts. The history of Egypt, as attested by existing monuments, commences just before the beginning of the third dynasty. Professor Maspero is sanguine enough to think that perhaps some day we may be able to go back further still. He says "the monuments of these remote ages, however, cannot entirely have disappeared; they exist in places where we have not yet thought of applying the pick, and chance excavations will some time most certainly bring them to light."

Undoubtedly, the most fascinating period of Egyptian history to the ordinary reader is that of the Memphite Empire, as described in chapter v.,

the age of the construction of the great pyramids of Ghizeh, and of the working of the turquoise and copper mines of the Sinai Peninsula, not far short of 4,000 years before the birth of Christ. The story of this and of the first Theban Empire are graphically told.

The occasional glimpses that we obtain from time to time of races other than the Egyptians are exceedingly precious to the ethnologists. One well-known instance of the twelfth dynasty (B.C. 2684—2660) during the reign of Usertesen II., representing a procession of Asiatics from the eastern desert bringing a tribute of *Kohl*, or eye paint, occurs at Beni Hasan (see cut on p. 170). The elaborate patterns on the dresses are deserving of attention, as showing the extremely remote antiquity of ornamental weaving.

"The Dawn of Civilization" must for many years to come remain one of the standard books of reference on the particular phases of Egyptian history with which it deals.

Whilst on the subject of Egypt, we must not omit to notice Prof. W. M. FLINDERS PETRIE'S "HISTORY OF EGYPT FROM THE EARLIEST TIMES TO THE SIXTEENTH DYNASTY" (London: Methuen and Co., 1894). It is much more unpretentious as regards size and appearance than Professor Maspero's book, but contains an amount of accurate information which it would hardly be thought could have been compressed into so small a space. The arrangement of the matter is so good as to leave nothing to be desired, and the lists of the existing monuments of each king, with the references in each case, are certain to prove of the utmost possible use to the student. Some instructive diagrams in the chapter on pre-historic Egypt show that the existence of the Nile valley is due to what geologists call a *fault* of great magnitude, which began as a fissure in the earth's surface. This was in time eroded by the action of water until it became a gorge. Lastly, the gorge was widened, and when filled with *débris* broad flat *straths* were produced, which afforded sufficient space between the cliffs on either side of the river bed for human settlements. Stone implements of palaeolithic type have been found high up upon the hills behind Esneh. These, the earliest evidences of the appearance of man in Egypt, belong, according to Prof. Petrie, to the Pleistocene period, when a great submersion of the land took place, the sea extending to at least five hundred feet above its present level.

Prof. Petrie recognises three distinct ethnographical types amongst the ancient inhabitants of Egypt: (1) the aquiline; (2) the snouty; and (3) the large-eyed. The race with aquiline features is the high caste race who founded the early dynasties, and seems to have been akin to the Phoenicians and the Philistines. The first home of the Phoenicians is supposed to have

been on the Persian Gulf, but they afterwards wandered westward and settled in South Arabia and the Somali country, the land of Punt. It is probable that the dynastic Egyptians came from Punt, their route being up the Red Sea and across the desert from Kosseir to Koptos.

Prof. Petrie's book is very fully illustrated by means of reproductions of photographs. The portraits are specially to be commended, and have evidently been taken with exceptional care. The head of Amenemhat I., in red granite, from Tanis, is one of the most successful. Plans and sections are given of the chambers and passages in the principal pyramids, showing the extraordinary precautions that their builders took to prevent access to the sepulchral chamber. As time went on the systems of stone portcullises, blind passages, and other ingenious artifices intended to baffle the burglarious attempts of the robbers of tombs became more and more complicated. How futile such contrivances are is proved by the fact that there are hardly any of the more important pyramids which have not been made to yield the secrets of their interior arrangement. The plundering of pyramids has gone on literally for thousands of years, and the only advance we have made is that instead of calling the man who breaks open the last resting-place of the dead a robber and shooting him at sight, we now dignify him by the name of an explorer, and possibly one of our learned universities makes him an LL.D.

"THE ORIGINS OF INVENTIONS," by OTIS T. MASON (Walter Scott, Limited, 1895), forms one of the latest volumes of "The Contemporary Science Series," and is certainly not the least valuable of these excellent handbooks. The author's official position as curator of the department of ethnology in the United States National Museum has given him unrivalled opportunities of acquiring an insight into the inner working of the savage mind, as indicated by the artifices employed by the different Indian tribes of North America in endeavouring to overcome the obstacles placed in their way by Nature, whilst struggling towards the higher grades of civilized life.

Most ethnologists are probably already familiar with Dr. Mason's admirable studies of the bows, baskets, throwing sticks, women's knives, and other series of objects in the collections under his charge, which he has published from time to time in the "Smithsonian Reports." In the volume now under consideration much of the information contained in these papers is collected together and placed before the public in a handy form. Nothing could be better than the illustrations, many of which are reproduced directly from photographs of the objects themselves. The stone hammer, opposite page 52, and the woman weaving, opposite page 244, are models of what

such illustrations should be, for they enable the reader to see the actual things and processes by the aid of the camera as well as if he was looking on when the photographs were taken.

On the principle of the old saw that "necessity is the mother of invention," the author believes that "all changes in human action are stimulated by man's needs," the most powerful stimuli being hunger and desire for change, rest, warmth, shelter, etc. He even goes so far as to say that "the whole amount of human progress is undoubtedly to be accredited to human intelligence and volition. All nature is clay in the hands of the potter." Now this seems to us to be almost too materialistic a view of the case, and one which entirely ignores the fact that the universe is controlled by a Supreme Being who decides upon what lines civilization shall or shall not advance. Man flatters himself that inventions are the result of his own unaided intellect, whereas he is merely a humble instrument in the hands of Providence, and is only permitted to devise new machines for benefiting or hurting the human race when the time has come for them to be necessary to complete the scheme of the universe.

Dr. Mason tells us that "in prosecuting this enquiry there are several kinds of witnesses to be interrogated: (1) the relics of bygone ages and peoples; (2) the operations of modern savages; (3) the publications of historians and travellers who were acquainted with savage tribes long ago; (4) the languages of cultured and uncultured races; (5) the makeshifts and contrivances of children and of the folk who never receive letters patent upon their devices." Of these witnesses, the modern savage is most often called up to give evidence by the author in support of his theories, and we have no right to complain of this, for archaeological discoveries in many cases throw no light of any kind on the purpose for which particular objects of peculiar form were intended to serve. English antiquaries are very fond of wasting time on speculating as to the probable use of such things, when they might easily find them actually employed at the present day by savage tribes, or surviving in remote parts of their own country.

Possibly every ethnologist has his own ideas as to how inventions should be classified, but we can hardly agree that measuring instruments should be placed side by side with tools and mechanical devices, and that the idea of currency should necessarily be associated with weights and measures. In early efforts at construction accuracy of measurement was not deemed essential, and the two-foot rule as an adjunct of the carpenter's or mason's tool chest is probably of comparatively recent origin. Measurements of length certainly could have been made by means of comparison with different parts of the human body, although it is much more likely that the sizes of primitive structures were determined by the eye alone. We

do not notice any mention in "The Origins of Inventions" of the various methods of setting out carpenters' and other artificers' work, which seems to be an omission worth rectifying in a second edition. The question of currency belongs to the commercial stage of civilization, and should not be discussed until after "travel and transportation" have been disposed of. In speaking of early systems of barter and exchange, Dr. Mason tells us that amongst the canoe builders of the Louisiade Archipelago "the stone axe is still accepted as the medium of exchange in large transactions—pigs, for instance, and wives are valued in that currency."

It would be out of the question to criticise at length all the interesting topics which come under the heading of "The Origins of Inventions." We feel sure, however, that no one will read this very useful treatise without extending immensely his views of the powerful influence that mechanical devices have exercised on the welfare and progress of the human race.

We strongly advise those of our readers who are interested in prehistoric antiquities to beg, borrow, or even steal (if they cannot obtain it otherwise), a copy of "DARTMOOR PICTORIAL RECORDS (IV.)," by ROBERT BURNARD. (Privately printed: W. Brendon and Son, Plymouth, 1894.) Those worthy persons who have a rooted objection to buying books if they can possibly avoid doing so will only be too glad to know that they will be compelled to resort to one or other of their three favourite methods just mentioned in the case of "Dartmoor Pictorial Records," because only one hundred copies of it have been printed for private circulation only.

Until quite recently most writers on Dartmoor have been quite content to approach the prehistoric remains there from a purely speculative point of view, and the amount of downright rubbish that they have talked about Druids, sun-worship, and rock idols has been something really portentous. But, thanks to Mr. R. Burnard, the Rev. S. Baring-Gould, and the Dartmoor Exploration Committee, *nous avons changé tout cela*. Now for the first time has the spade of the explorer been given a chance of revealing some definite facts at least with regard to the early inhabitants of the wild moorland of the west country. The results obtained have been of such a satisfactory nature that it is to be hoped that the work which has been so well begun will be continued until the whole of the remains have been thoroughly examined.

Mr. Burnard gives at the commencement of his book a very instructive table showing the various discoveries of worked flints made from time to time on the surface of Dartmoor. Some localities seem to have been unusually prolific. On Batworthy Farm, on Gidleigh Common, no less than 8,000 specimens have been collected from an area of between thirty and

forty acres. The supply of the raw material for the manufacture of flint implements on Dartmoor was probably obtained either from the Greensand deposits near Newton Abbot, or from the more distant chalk flint beds of Dorsetshire.

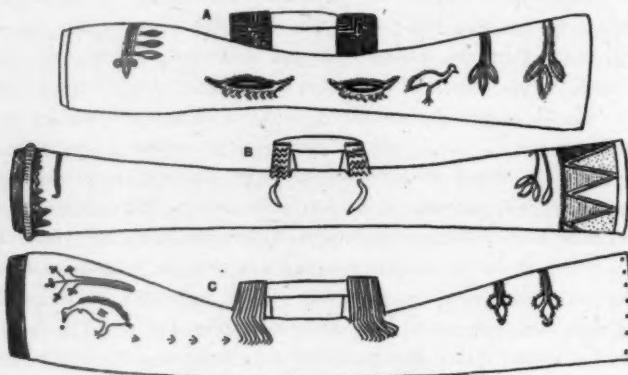
The surface of Dartmoor is literally covered with traces of the dwellings of the ancient inhabitants in the shape of hut circles, often in large groups within an enclosure. These enclosures are known locally as "pounds," but all of them have not hut circles within, some having probably been used as cattle pens. The huts were not of the stone-roofed bee-hive pattern like those in the west of Ireland, but seem to have resembled the Welsh "Cyttiau Gwyddelod," and to have had walls about four feet high supporting poles covered over with skins or rushes. The huts had hearths in most cases, and the floor, which was from nine inches to a foot below the surrounding surface, was either rudely paved with stones or consisted of earth trodden hard.

The most important evidence yielded by the diggings at Broadun and Broadun Ring was that the people who built the huts were in the early Neolithic stage of culture, worked flints and numerous cooking stones having been found, but no object of metal, no pottery, no spindle whorls, and no querns. The Grimsound excavations, made in 1894, confirmed the results previously arrived at. The "pound," or enclosure, contains twenty-four hut circles, of which twenty were examined. With the exception of seven, all the circles disclosed traces of human habitation. The remainder may possibly have been used as storehouses or pens for sheep, etc. One of the huts was found to be in remarkably good preservation, and had a lintelled doorway. The exploration of the wall of the enclosure of Grimsound showed that the construction was somewhat remarkable. The wall was found to be double, with a passage between the inner and outer walls, having doorways at intervals opening into the interior of the enclosure.

We cannot resist quoting the following remarks *apropos* of the apathy of Englishmen with regard to their ancient monuments. Mr. Burnard says: "It is not to the credit of Devonshire that a scientific investigation into its primeval antiquities has not hitherto been systematically taken in hand. In France, in Germany, even in Spain—in Scotland with the thoroughness that is typical of the Scottish character, and in Ireland with the enthusiasm of a patriotic race—the early antiquities have been closely investigated, and a flood of light has been poured on the early ethnology of these lands; but Dartmoor has been left to be the field for idle and baseless speculation." These strictures apply with equal force to Wales, where, with the exception of the hut circles on Holyhead mountain, the remains of the dwellings of the primitive inhabitants of the Principality still remain unexplored.

The value of "Dartmoor Pictorial Records" is greatly enhanced by the numerous illustrations reproduced by the collotype process from the author's photographs.

A SPLENDID monograph on "THE DECORATIVE ART OF BRITISH NEW GUINEA," by Prof. A. C. HADDON, has been issued by the Royal Irish Academy as the tenth volume of the "Cunningham Memoirs" (Dublin : Hodges, Figgis and Co., 1894). All the best ethnographical collections in this country and abroad have been ransacked to supply the vast amount of material which is here so ably analysed and classified. The reader can now sit down comfortably in an arm-chair and really get a better idea of the artistic capacity of the natives of New Guinea than if he were to spend months in voyaging in the South Pacific, or in studying in the museums of Europe. As will be seen by the map given on page 274 of Professor

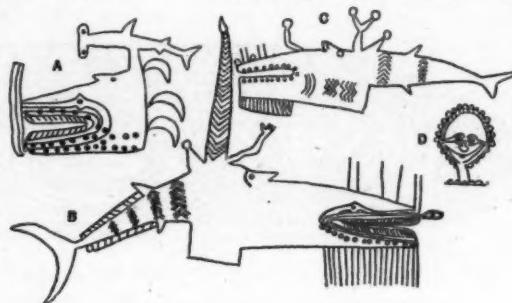


Three ornamented *buru-buru* from British New Guinea.

(Block kindly lent by the Royal Irish Academy.)

Haddon's book, there yet remains a large portion of New Guinea for some other equally painstaking ethnologist to investigate, now that it has been shown how much may be learnt from working out the art history of one district in a thoroughly scientific manner. We here connect science with art advisedly, for the author tells us frankly in his introduction that setting aside the aesthetic side of the question, "the decorative art of a particular region has been studied much in the same way as a zoologist would study a group of fauna, say birds or butterflies." He tells us further that "the scientific treatment of art naturally divides itself into the biological. Not

much has been done for establishing a physical or physiological basis for art, nor, for the matter of that, has the biological aspect been systematically studied. . . . We find that the decorative art of savages is originally, almost entirely, realistic or suggestive, and that usually natural forms were copied; thus we arrive at the conclusion that the art of a country bears a definite relation to its fauna and its flora. Decorative art is thus proved to be directly conditioned by the environment of the artists, and in order to understand the designs of a district, the physical conditions, climate, flora, fauna, and anthropology, all have to be taken into account—another example of the fact that it is impossible to study any subject comprehensively without touching many other branches of knowledge."



Representations of Dance-Masks on Bamboo Pipes from British New Guinea.

(Block kindly lent by the Royal Irish Academy.)

The greater part of the book is taken up with a detailed account, very fully illustrated, of the ornamental devices and patterns occurring in each district of British New Guinea. Most of the designs show a great lack of beauty, although their scientific value is often in inverse ratio to their beauty, as showing the gradual transition from the realistic to the conventional, and from the conventional to pure geometrical ornament. The objects from the Trobriand Islands,<sup>1</sup> which lie off the south-east coast of New Guinea, exhibit a much higher sense of what decorative art really should be than any of the other specimens from places on the mainland. In the ornament of the Trobriand spatulae, shields, gourds, drums, etc., the bird's head motive largely predominates, and shows itself capable of developing into forms which are much more pleasing to the eye than the patterns founded on the repetition of degraded suggestions of the human face. In the latter the

<sup>1</sup> See *Illustrated Archaeologist*, vol. 1, p. 107.

grotesquely hideous effect of the ever-present goggle eyes and grinning mouth is destructive of any beauty the design might otherwise have had.

Many of the patterns show to greater advantage when etched with fine lines on bamboo pipe stems, some of which show an admixture of pure



Human Face Pattern on Carved Wooden Belts from British New Guinea.

*(Block kindly lent by the Royal Irish Academy.)*

ornament with fish, serpents, and other natural objects. It is amusing to notice in some of the drawings of natural objects the trick of giving a line a peculiar texture by adding short lines like bristles at right angles to it,



Bird Motive Pattern on Carved Wooden Club from British New Guinea.

*(Block kindly lent by the Royal Irish Academy.)*

showing that this practice which has been exploited by Mr. Aubrey Beardsley, is, after all, a savage invention.

Prof. Haddon's conclusions are deserving of notice. He thinks that "the decorative art of a people does, to a certain extent, reflect their

character. 'A poor miserable people have poor and miserable art. . . . In the case of British New Guinea it appears pretty evident that art flourishes where food is abundant.' As many of the natives of New Guinea are cannibals, and as *long pig* is doubtless often plentiful, we are not surprised to learn that they exhibit great skill and taste in carving. Professor Haddon, like the late Hugh Hastings Romilly, has evidently a sneaking kind of regard for cannibals, who it seems now only eat their fellow-creatures from semi-religious motives in order to acquire the good qualities of the persons eaten. If we remember rightly, it is not so long ago that Professor Haddon, at a meeting of the Folklore Society,<sup>1</sup> excused the poor criminals in Ireland who recently burnt a woman they believed to be a fairy changeling, on the grounds that it was such a charming instance of a pagan survival.

"DANSKE TUFSTENSKIRKER." (Kjöbenhavn, 1894.) H. HAGERUPS BOGHANDEL. Vol. I. of this noble work contains the text by J. HELMS, with notes by J. FR. JOHNSTRUP. Added is a Résumé, pp. 193-218, translated into French by E. BARVEL. The volume before us handles the tufa and calcareous tufa buildings along the Rhine, in the Low Countries, and especially in Denmark. This splendid tome, a continuation of the many similar quartos planned by the late lamented GOTFRED BURMAN BECKER, and written by him, or with his help by others, is a most welcome gift to architectural students. It has taken four years to print, so many details had to be laboriously collected. Excellent indexes add to its value.

Tufa and calcareous tufa were and are excellent materials where lightness is valuable, so as to spare the costly Caen stone. Hence it has been largely used in Europe from early days, in England by the Romans, and frequently ever since. The authors specially discuss the tufa and calcareous tufa holy houses in Germany, Holland, and Frisland of some of which drawings and plans are given. They then come to Denmark in its present limited territory, with its striking round chapels here and there, also with excellent engravings in the text.

At p. 123 come minute descriptions of the sacred buildings figured in the second volume. They are Vester Velsted, Seem, Farup, Vilslev, Hjortlund, Halslund, Hunderup, Darum, Sneum, Tjereborg, Alslev, Hostrup, Billum, Arl, Outrup, Lydum, Sønder Bork, and Aarre. Some of these have large ancient granite fonts, but their ornamentation offers nothing remarkable, and they have no inscriptions.

Copenhagen.

PROF. DR. GEORGE STEPHENS, F.S.A.

<sup>1</sup> Held April 24th, 1895.

**"OM UNDERSÖGELSEN OG TOLKNINGEN AF VORE RUNEMINDESÆRKEK."**

LUDV. F. A. WIMMER. (University Program, April 8th, 1895, in commemoration of the King's Birthday.) We have here a rapid but clear sketch, written with the gifted author's usual felicity, of the runic grave-stones in Scandinavia, especially Denmark, in early days till now. For a long time the book-learned classes knew little or nothing about them, save that here and there was heard an *oral* local tradition about some such slab, quite ridiculous as to the runes actually carved.

Then comes the happy revival of these studies in the seventeenth century, from the efforts chiefly of Worm in Denmark, and Bure in Sweden. In the eighteenth century many disciples followed up their labours, and in the nineteenth enthusiastic experts have given us collections of these rune-bearers, either for a parish, a province, or a land, till we have now a good idea of the number and historical statements of these monuments. Some, early copied, are lost or now unknown; one or two new ones are found every year. On the whole, the Scandinavian store lies before us.

Wimmer's essay has been translated into French by Mons. E. BEAUVOIS, in "Mémoires de la Société Royale, des Antiquaires du Nord" for 1893, just published in 1895.

*Copenhagen.*

PROF. DR. GEORGE STEPHENS, F.S.A.

**"A HISTORY OF LANCASHIRE."** By Lieut.-Col. H. FISHWICK, F.S.A.

"County Histories Series." (London : Elliot Stock.) The latest addition to Mr. Stock's useful series of County Histories is fully up to the high standard that has been maintained by its predecessors. As Lancashire is the parent of two societies, not to mention several of strictly local foundation, which are actively engaged in the exhumation and elucidation of her antiquarian and historical remains, the materials for a popular history of the county from primeval to present times are abundant. A judicious principle of selection, and a proper sense of proportion are therefore the most necessary qualifications for the author of such a history, conjoined, of course, to a general knowledge of the many branches of archaeology and of history that contribute their quota to the full story of human progress. Col. Fishwick is perhaps rather weak in his chapter upon pre-Roman Lancashire ; he might have endeavoured to elucidate the difficult points connected with the seats of the Celtic tribes and their respective relationships to the two great streams of Goidels and Brythons. We should like to know his authority for his derivation of the Setantii as "the dwellers in the water country." Again, to say that the Silures inhabited the western part of Wales is to state the facts too loosely, and to talk of their "*King Caractacus*" is to use

somewhat unscientific terminology, besides conveying the idea that Caractacus was a Silurian. Caractacus never was a "king" in the proper sense of the term, and he was a fugitive leader from a totally different race. Col. Fishwick places Bede's battle of Hæthfelth (A.D. 633) at Hatfield in Yorkshire.<sup>1</sup> If this is the view generally held by Yorkshire and Lancashire antiquaries, they may be recommended to reconsider it in the light of Welsh historical authorities, who place it somewhere on the borders of Shropshire. The Norman and post-Norman periods are well done, the chapter entitled "Religion," notwithstanding the inadequacy of its earlier portion, being very good. These slight defects notwithstanding, the book is a good one.

"THE TROUBADOURS AND COURTS OF LOVE." By J. F. ROWBOTHAM, M.A. "Social England Series." (London : Swan, Sonnenschein and Co.) This is an excellent little book upon a comparatively unworked subject, and the professed historical critic would be glad to have a larger and more profound work from Mr. Rowbotham before forming definite conclusions upon the subject. For instance, his remarks on the origin of rhyme are, in our view, not quite conclusive. It may be quite true that the art of rhyming had been brought to a high state of perfection by Arabian and Moorish poets, but we are not sure that Mr. Rowbotham makes sufficient allowance for the pitch at which it had arrived in the west of Europe, especially amongst the Celtic peoples. A very complicated system of rhyme had been elaborated in Wales, and the same is true of Ireland. The *seanachies* and *beirdd* were, indeed, the Celtic counterparts of the Troubadours and Trouveres, and did not differ from them in aim and conception, though they, of course, occupied a lower level of elegance and execution. But it was the pageantry and profusion amid which the singers of the South of France passed their lives, and the artificial customs and ceremonies with which they surrounded themselves, that distinguish the development of this peculiar and pleasing mania in that sunny land from its comparative failure in this country. Mr. Rowbotham truly remarks that "the genius of our own bards was of a sterner and a more epic cast than that of the Provençal minstrels in the southern and continental dominions of the Angevin kings." The romances of chivalry, though no doubt springing from the same sources—the love of the wonderful, and the desire to escape from the squalor in which the everyday existence of even the highest was spent—occupy a somewhat different position; but we are glad to have a

<sup>1</sup> The Rev. L. Gidley also identifies Hæthfelth with Hatfield in Yorkshire (see his edition of *Bede*, p. 167).—ED.

chapter upon them. In this section sufficient importance is not given to the Arthurian romances, even when the limitations of a popular work are taken into consideration. We observe that Mr. Rowbotham considers that the story of the Round Table arose in Brittany, whence it came to Geoffrey of Monmouth, who translated it into Latin. This is also the view of Mr. Ward (*Cat. of Romances in the British Museum*), and is probably the one destined to gain general acceptance, though with important qualifications. The Courts of Love, and the extravagancies to which men and women lent themselves, are features of the Middle Ages that the historian has to reckon with, and the chivalric idea, even when allied to lunacy, no doubt exercised considerable influence over the ruling caste of Southern France. But the craze soon died out; the adoption of certain Albigensian tenets—upon which Mr. Rowbotham has an excellent chapter—brought upon them the wrath of Rome, and “the gay reign of love and the troubadours was over for ever.” It was a short life and a merry one, and the story of its not very edifying career has been well told in the little book before us.

“THE EARLY HISTORY OF THE TOWN AND PORT OF HEDON,” by J. B. BOYLE, F.S.A. (Simpkin, Marshall and Co.) This highly interesting little town of the East Riding, of which Leland says, “Truth is that when Hulle began to flourish Heddon decaied,” has at last met with a painstaking chronicler of its former greatness. Up till now all that was known of it in print were the seventy-seven pages of the second volume of Poulson’s careless and slip-shod “History of Holderness.” The use that Poulson made of old records was altogether disastrous; he only concerned himself with those that were the most legible, and even those he utterly bungled in his translations. For instance, he renders *pro lavacione superpelluciorum* “for woolen surplices,” *reperta in trunco aperto* “discovered at the naked trunk,” and *pro lotacione vestimentorum* “for a lock for the vestibule.” In Mr. Boyle, however, Hedon has fortunately secured a most capable writer, who has proved himself to be a thorough master of early records, as well as a careful assimilator of the various facts that he has brought together. The volume is bulky, but there is not a superfluous paragraph in it. It ought to prove a delight to the intelligent residents of Holderness and the East Riding in general, and we can assure archæologists and ecclesiologists that there is so much of new matter and faithful transcripts of unique muniments that they will never grudge the expenditure which is necessary in order to place such a book upon their shelves. For over twenty-five years have we reviewed books of this description, and never before have we met with one of a like nature that has given us so much pleasure from cover to cover.

Hedon sprang into existence in the early Norman days, as a part of the large township of Preston, because of the convenience of here widening and deepening the channel of the stream that flowed into the Humber. The town obtained a charter in the time of Henry II., and possessed two, if not three, churches before the close of the twelfth century. The grand church of St. Augustine, the only one now standing, possesses architectural features that cannot be dated later than 1190. When a second artificial haven became necessary in the twelfth century for the increased shipping, a second great church, St. Nicholas, whose foundations can still be traced, was erected close to the new waters. The charters of the successive patron-kings of the borough of Hedon are ably epitomised, and its history elucidated from the local records. The section dealing with the port of Hedon is brimful of interest. It is made manifest that the wharfage room at the command of the Hedon merchants (taking only one side of the haven and canal) of the twelfth century was considerably more than a mile and a quarter in extent. This is a significant fact when we think of the small size of the early ships, and when we recollect that the whole length of the old harbour at Hull, which served for the commerce of that port up to 1775, was only 830 yards. The burgesses soon became wealthy enough to build and to support three great churches, St. Augustine's, St. Nicholas', and St. James'. Mr. Boyle is able to give us valuable information with regard to the two last, of which only the foundations remain, whilst the account of the noble fabric of St. Augustine's is altogether exceptional.

The wardens' accounts of St. Augustine's begin as early as 1371; the only earlier ones that have as yet been found and printed are those of St. Michael's, Bath, which begin in 1349. They supply the exact date of the erection of the present fine central tower, in the place of an older one, viz., 1427-1437; and also that of the font, which is of early Perpendicular design, 1372-3. An elaborate new reredos, with sixteen niches, was erected over the high altar in 1433, the artificer and his assistant working at it for forty-four days. The choir lamp, paschal candle, and rood loft serges are often mentioned, as well as wax for candles; but in a late account there is an entry of a penny paid "for tallo candills to set of height alter," the first instance that we have met with of tallow candles for altar use. Before the end of the fourteenth century, the church had its organs, and a clock is first mentioned in 1389 in the chamberlain's roll. In the account for 1408-9, there are two allusions to the library of the church, and in the middle of the fifteenth century there was a bookbinder at Preston who received five shillings for binding two psalters. In 1454, two chalices pertaining to the high altar were sold and exchanged for two other chalices to Edward Clough, goldsmith, of Lincoln.

The wardens' accounts of St. James' begin in 1379, and those of St. Nicholas' in 1395, but they are not so interesting as those of St. Augustine's.

The appendixes cover 250 pages and contain transcripts of the more important charters and inquisitions, mayor's, bailiff's, and chamberlain's accounts, wardens' and proctor's accounts, etc., etc. Over these the antiquary will pore with delight, nor will he despise the brief glossary of the more unusual terms.

SURREY ARCHAEOLOGICAL COLLECTIONS. Extra Volume I. Surrey Fines, Ric. I.—Hen. VII. This is a volume that is outside the province of the reviewer. Nothing but independent research at the Public Record Office would demonstrate its failings, its omissions, or its inaccuracies, and this we are quite unable to undertake. It seems to us to have been most carefully compiled, as it has also been most admirably reproduced. Under any circumstances it is an absolute necessity to Surrey archaeologists, and the County Archaeological Society may be congratulated upon having been able to issue so invaluable a volume by the courtesy of one of its members, Mr. Frank B. Lewis, who has also seen it through the press.

TRANSACTIONS OF THE SHROPSHIRE ARCHAEOLOGICAL SOCIETY. Second Series, Vol. VII., Part I. This part is made up of papers upon "The Members of Parliament for Ludlow," by Mr. H. T. Weyman—a nearly complete list, the lacunæ in which might, we think, have been supplied from the recent Parliamentary Return, which does not appear to have been used by the writer; "Whitchurch in the reign of Queen Elizabeth," by the Rev. H. B. Finch—a discursive paper based on two manorial rolls of the 40th and 42nd Eliz.; "Shropshire Topographical and Genealogical MSS. preserved in the Bodleian," ditto "in the William Salt Library at Stafford"—two useful lists; "An inventory taken at Park Hall in 1761, with a notice of the families of Powell, Charlton, and Kinchant," by Stanley Leighton, Esq., M.P., F.S.A. Park Hall, the residence of Mr. Wynne Corrie, is one of the finest timbered mansions in Shropshire. Mr. Leighton's paper is interesting, as affording a full list of the appointments of a gentleman's house more than a century ago; "Notes on the Church, Castle, and Parish of Shrawardine," by the Rev. J. E. Auden. The paper opens with the remark that "the name Shrawardine is derived from Shire-reeve-weorden, the castle of the shire-reeve or sheriff." This sounds suspiciously like popular etymology, and Mr. Auden's conjecture is not borne out by the early spellings of the name. We regret to say that neither it nor any of the subsequent observations contained in the long paper have the merit of

originality ; the whole is made up from Owen and Blakeway, Eyton ("transcribed verbatim et liberatim"), Gough, and other sources. We beg pardon, a few unimportant items have been extracted from the parish books. The archaeological and ecclesiastical account of the church is altogether inadequate.

**THE GENTLEMAN'S MAGAZINE LIBRARY : "ENGLISH TOPOGRAPHY, PART V."** and "**ECCLESIOLOGY**" each make handsome volumes of some 250 pages. We are glad to see that this admirable and carefully arranged series, under the editorship of the indefatigable Mr. Gomme, continues to flourish. Each volume is a complete record of the knowledge on its particular subject contained in the 234 volumes of the "**Gentleman's Magazine**." This division of Topography includes the counties of Hampshire, Herefordshire, Hertfordshire, and Huntingdonshire. Church history and family history are fully illustrated, particularly in Hampshire. In the volume that deals exclusively with ecclesiastical subjects, the following useful sub-divisions are adopted :—Early Church Building, Church Interiors, and Church History.

#### LIST OF NEW PUBLICATIONS RECEIVED FOR NOTICE.

- BERNERS (DAME JULIANA).—"A Treatise of Fysshynge wyth an Angle" (Facsimile Reproduction). (Elliot Stock.)
- BRUCE (J.).—"History of the Parish of Old Kilpatrick." (Glasgow : John Smith and Son).
- CALAMY (E.).—"Cromwell's Soldiers' Bible." (Elliot Stock.)
- CHARLTON (O. J.).—"Portfolio of the Monumental Brass Society" (Newcastle-upon-Tyne.)
- CLODD (E.).—"Studies in Folk-Song and Popular Poetry." (Elliot Stock.)
- CRANAGE (D. H. S.).—"The Churches of Shropshire." (Wellington : Hobson and Co.)
- ELWORTHY (F. T.).—"The Evil Eye." (John Murray.)
- GILLOW (J.).—"Bibliographical Dictionary of English Catholics" (Vol. IV.) (Burns and Oates.)
- GRAHAM (R. C.).—"The Carved Stones of Islay." (Glasgow : James Maclehose.)
- MAJOR (A. F.).—"Songs and Sagas of the Norsemen." (David Nutt.)
- OWEN (Rev. ELIAS).—"The Works of the Rev. Griffith Edwards." (Elliot Stock.)
- QUILLER-COUCH (M. & L.).—"Ancient Holy Wells of Cornwall." (Chas. J. Clark.)
- SEEBOHM (F.).—"The Tribal System in Wales." (Longmans.)
- THORPE (M. & C.).—"London Church Staves." (Elliot Stock.)
- WORTH (R. N.).—"A History of Devonshire." (Elliot Stock.)

## Antiquarian News Items & Comments.

### CURRENT TOPICS OF THE DAY.

ON the 7th of May a congratulatory dinner was given at the Grand Hotel, Northumberland Avenue, to Prof. John Rhys, M.A., LL.D., on his appointment as Principal of Jesus College, Oxford, Sir John Williams, Bart., being the President. Amongst the company who were present to do honour to the great Celtic scholar were the Marquis of Bute, Lord Balfour of Burleigh, and a large number of distinguished men of light and leading.



Prof. Rhys has since then been elected a Fellow of the Society of Antiquaries, which will strengthen that body on a side that it was lamentably weak, judging from the few papers on Celtic subjects which have appeared in the *Archæologia*. It would have been thought that a man of Prof. Rhys' attainments would have been elected without a dissentient voice, yet such was not the case, for through the irony of fate two rude *pillars* were found ready to black-ball a learned pundit, a great part of whose life had been spent in deciphering the inscriptions on rude pillars. It is only a year or two ago that the President of the Society had to remonstrate with a certain section of the Fellows, who do their best to make it a distinction *not* to be an F.S.A. instead of gladly welcoming everyone genuinely interested in archæology.



The Senate of Aberdeen University have conferred the honorary degree of LL.D. on Miss Jane Harrison, lecturer on Greek art and mythology. We congratulate the University and the Doctor.



Mr. G. Lawrence Gomme, F.S.A., has recently been presented with a handsome coffee service in recognition of his work as President of the Folk Lore Society, of which he was also one of the original founders.



Old English and Continental Pewter forms the subject of a handbook which is being prepared by Mr. E. Guy Dawber and Mr. Langton Dennis (22, Buckingham Street, Adelphi). They will be very glad to receive any information concerning fine specimens of pewter work, especially such as are in private collections. Rubbings of the marks would be also welcome.



The author of the article "On Deneholes" in our last number desires to add that his remarks are intended to describe only the *Essex* Deneholes—a fact which he now thinks he has not brought out with sufficient clearness. Some of the Kentish Deneholes differ considerably from the Essex pits in their structure, and also probably in their age. The writers of the articles in the publications of the Essex Field Club referred to in the note on p. 82 were chiefly Messrs. T. V. Holmes, F.G.S., and William Cole. Through an error, for which the author is not responsible, the scale of the group of Deneholes given on p. 73 was given as "40 feet to 1 inch," which is incorrect.

#### RECENT DISCOVERIES AND EXPLORATIONS.

MR. ALEX. HUTCHESON, F.S.A. (Scot.), reports the discovery of what he calls "a curious Noah's-Ark-like stone," and a fragment of a plain Celtic cross, at St. Andrew's, N.B. These ancient relics were brought to light in the course of some recent excavations in Pend's Lane, close to the site of the Priory, which formerly stood on the south side of the Cathedral.



Coped Stone found at St. Andrew's, N.B.

The fragment of the cross is devoid of ornament, but has a bead moulding, or perhaps only an incised line, round the outside, and rounded hollows at the angles formed by the intersection of the arms; this latter feature being a marked characteristic of the crosses of the pre-Norman period in Scotland, Ireland, and Wales. The rounded hollows are mere cup-shaped depressions on the inner side of the bead or incised line, and do not affect the form of

the outline of the stone, which is that of a plain Latin cross. Only the top and two horizontal arms remain, the shaft being broken off.

The other stone in the shape of Noah's Ark (without the boat) belongs to the class of coped sepulchral monuments, of which there are numerous examples in Scotland and the north of England. The most common type of coped monuments is a body stone covering the whole length of the grave, and the central ridge is often higher in the middle than at the ends, in which case they are called recumbent "hog-backed" monuments. Many of these stones have beasts at the two ends, facing each other, and grasping the stone at each side with their paws. On the stones at Brompton, in Yorkshire, the beasts seem to be muzzled bears; and in the case of one of the stones at Govan, near Glasgow, the whole stone forms a single beast, the conventionalized roofing tiles being, perhaps, mistaken for the scaly hide of an animal. Three distinct ideas appear to underlie the design of the coped stones: (1) that of a small house, or a reliquary in the form of a house; (2) that of beasts, either singly or in pairs; and (3) that of a boat turned bottom upwards. It is probable that the first of these ideas was the original one, for the roofing tiles are always present, even when the zoomorphic features have assumed so much prominence that the form of the reliquary is almost lost. In some of the coped stones the architectural origin of the form is brought out still more clearly by the addition of arcading on the sides. This is particularly noticeable on the later examples, some of which are purely Norman in style, although the earlier ones are ornamented with interlaced work and key patterns of Hiberno-Saxon origin.

The coped stone at St. Andrew's is 3 ft. 9 ins. long. It has three rows of conventionalized roofing tiles on the sloping sides, and crosses in relief on each end. The ridge of the roof has been very much damaged. In size and shape it bears a striking resemblance to the so-called "Hedda's Tomb" in Peterborough Cathedral. In it we see the counterpart of the "wooden monument made like a dwelling-house," which Bede tells us covered the place of sepulture of St. Chad at Lichfield. St. Chad died in A.D. 672, and Bede further says that the tomb-shrine—as it evidently was—had "an opening in the wall, through which those who come for the sake of devotion are wont to put in their hand and take thence some dust, which, when they have put it in water and given it to sick beasts of burden, or men, to drink, the grievance of their infirmity being presently removed, they return to the joys of desired health." (*Eccles. Hist., bk. iv., ch. 3.*)

According to the late Dr. Skene, the first church at St. Andrew's was founded by Angus, son of Fergus (A.D. 731-761), at the instigation of Acca, Bishop of Hexham. Whether this be so or not, the style of the ornament on the pre-Norman sculptured stones which have been found from time to

time at St. Andrew's is decidedly more Northumbrian than Pictish in character. This is specially the case with the great cross-shaft built into the east wall of the Cathedral. It is covered on the exposed face with the beautiful scroll foliage that is so common on the Northumbrian stones. The Noah's Ark shrine monument is another link rather with the north of England than with the land of Piets and Scots, and may quite possibly date nearly as far back as the time of Bishop Acca.



Mr. John Bruce, F.S.A. (Scot.) has forwarded for our inspection a photograph of a very fine series of cup-and-ring markings which he has discovered within the last few weeks on the Auchentorlie estate, between Old Kilpatrick and Dumbarton, N.B. Two other examples of pre-historic sculpture of this description in the same neighbourhood have been figured by Mr. Bruce in his "History of Old Kilpatrick" (Part 1, p. 23). One was found in 1887 by the Rev. Mr. Harvey, Dunrocher, on a rock surface in a field to the south of Cochno House, two miles and a half north east of Old Kilpatrick; and the other in 1889 on two fragments from a dyke near the old farmhouse of Auchentorlie. The recent find is of much greater importance, as a rock surface measuring over 54 ft. by 23 ft. has been exposed, presenting a great variety of cups, many of them having several concentric rings and radial grooves. There is also an isolated boulder with cups upon it. The most curious of the whole group of markings is a set of six cups arranged symmetrically round a central cup, and the whole enclosed by a circular ring.

It is only within the last ten years or so that cup-markings have been observed in this part of Scotland. The locality possesses a peculiar interest from its proximity to the Roman wall and the ancient Celtic stronghold of Dumbarton. The cup-markings hitherto found have been on the slopes of the Kilpatrick Hills, which lie on the north bank of the Clyde below Glasgow, and are on the north side of the Roman wall. The sculptured rock at Auchentorlie occupies a prominent position amidst romantic mountainous surroundings. There can be little doubt that such rocks were held sacred, and specially selected on account of their peculiar positions. Even at the present day in Sweden offerings of pins, etc., are deposited in the cavities of cup-marked boulders, and we were informed by Dr. Phil. Bernhard Salin, of the National Museum at Stockholm, that he knew an instance where a peasant lass was tripping along through a wood, singing gaily; but as soon as she approached one of these stones her singing ceased, and she walked by in silence, with the same solemnity she would have observed in entering a church. The names given to the stones, such as *witch's stone* (in Scotland), *elfsten* (in Sweden), *heidentstein* (in Germany), are clear proof that the

inhabitants of the districts where they occur think there is something "wisht," or "uncanny" about them.

It is most probable that cup-markings are religious symbols of some kind, or that the cups were intended to hold offerings to propitiate the spirit of the place, in the same way that rag offerings are made in Corea and elsewhere in the East when going over a mountain pass. The fact that cup-markings are found in many cases associated with Bronze Age burials in Great Britain, and in connection with rock sculptures in Sweden, representing ships, weapons, symbols, etc., of the Bronze Age, gives some clue as to the probable period to which they belong.



During this spring Mr. Thurstan C. Peter, of Redruth, and Mr. Robert Burnard, of Plymouth, with the kind permission of Mr. Bassett, of Tehidy, have been exploring the hut circles on Carn Brea, near Redruth. These lie within the remains of a pre-historic fortress on the summit of the Carn. They have yielded a considerable number of flint arrowheads, scrapers, and flakes, some pottery and rubbings, or smoothing stones, mostly of fine grained elvan. A spindle whorl was also found in one of the circles. It is hoped that the results of these investigations will shortly be made public.

#### PRESERVATION OF ANCIENT MONUMENTS.

THE CAMBRIAN ARCHAEOLOGICAL ASSOCIATION has undertaken to raise a fund for preserving, photographing, and making a survey of the most perfect specimen of an ancient British fortress now remaining in this country at Treceiri, in Carnarvonshire. An influential committee has been appointed to superintend the work, and several subscriptions have been already received. Those who wish to contribute towards so laudable an object are requested to make their cheques payable to J. Lloyd Griffith, Esq., M.A., Treasurer of the Cambrian Archaeological Association, Frondeg, Holyhead, N. Wales.

Treceiri was visited by the Cambrian Archaeological Association and the Royal Society of Antiquaries of Ireland on the 18th of July, 1894, during the joint meeting of the two societies held at Carnarvon.

The fortress of Treceiri is situated a mile due west of the village of Llanaelhaiarn. The summit is reached by proceeding on foot a mile in a south-westerly direction along the road to Nevin and then striking off to the north-west up an ancient pathway over the mountain, so as to enter the fortress at the south-west end. Treceiri, or the Town of the Fortresses, is on the top of one of the three conical peaks of Yr Eifl. Seen from any point to the northward the three peaks appear to be in one straight line east and west. As a matter of fact, they are at three corners of a triangle. The

central and highest peak is 1,849 feet above the level of the sea ; Treceiri, the next highest, is 1,591 feet above the sea, and lies due east of it between it and Llanaelhaiarn ; and the third and lowest peak (1,458 feet above the sea) is situated to the north-west, within half a mile of the sea. The prehistoric fortress of Treceiri occupies the whole of the top of the mountain on which it stands. The ground plan is an irregular oval with its longer axis pointing north-east, and measuring roughly, according to the 6-inch ordnance map, 990 feet long by 370 feet wide.

The inner wall of Treceiri is regularly built of dry rubble, with a straight and almost perpendicular outer face. On the north-western side, where the wall is highest, there is a *chemin de ronde*, or *banquet*, for sentinels to keep guard upon, with the protection of the parapet. Near the sally-port the *banquet* is double. Where the wall is most perfect it measures fifteen feet in height and sixteen feet in width. The outer defences consist of low walls of rubble heaped up, not built. The whole of the interior of the fortress is filled with innumerable houses, both round, oval, and nearly square, arranged in groups. The walls are built of dry rubble, and are in some of the better preserved specimens as much as four feet high.

It would hardly be thought that in a civilized community it was possible that such a splendid specimen of a pre-historic city would be allowed to perish miserably, partly by neglect and partly by wanton injury. Yet stone by stone Treceiri is being gradually destroyed. If an object-lesson were required to show the utter inefficiency of the present Ancient Monuments Act, we have it here. The proprietor, Mr. R. H. Wood, F.G.S., of Rugby, applied to the Inspector of Ancient Monuments in order to have Treceiri scheduled under the Act, but he was politely informed that the Government (one of the richest in the world, *soit dit en passant*) could not afford to incur the expense involved. Tourists and others now amuse themselves by tearing down portions of the ramparts in order to erect small cairns of stones which utterly disfigure the sky-line as seen from below. If the monument were scheduled it would be possible to reward these Goths and Vandals suitably with the two months' hard labour they most richly deserve.

#### MEETINGS OF SOCIETIES.

THE Galway meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, full particulars of which were given in the April number of the *Reliquary*, will commence on Monday, the 8th of July. The sea trip from Belfast round the north of Ireland and the proposed excursion to the Aran Islands are likely to attract a larger number of visitors than usual. Such a splendid opportunity of seeing the most perfect specimens of early Irish architecture, both Pagan and Christian, is not likely to occur again for many years.

The forty-seventh annual general meeting of the SOMERSET ARCHAEOLOGICAL SOCIETY will be held at Bath on the 23rd of July and following days, under the Presidency of H. Duncan Skrine, Esq.



The meeting of the BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE is fixed for Wednesday, September 11th, and will take place this year at Ipswich. Prof. W. M. Flinders Petrie, D.C.L., is President of the Section of Anthropology, so that we may expect to hear more about the new race of people he has discovered in Egypt.



The ROYAL ARCHAEOLOGICAL INSTITUTE will meet at Scarborough under the Presidency of His Grace the Archbishop of York, from Tuesday, July 16th to 23rd. With Prof. W. Boyd Dawkins, F.R.S., as President of the Antiquarian Section, and Mr. C. H. Read, F.S.A., as Vice-President, some good work should be done. During the excursions visits will be made to Bridlington, Whitby, Beverley, Malton, Helmsley, Pickering, and Lastingham.

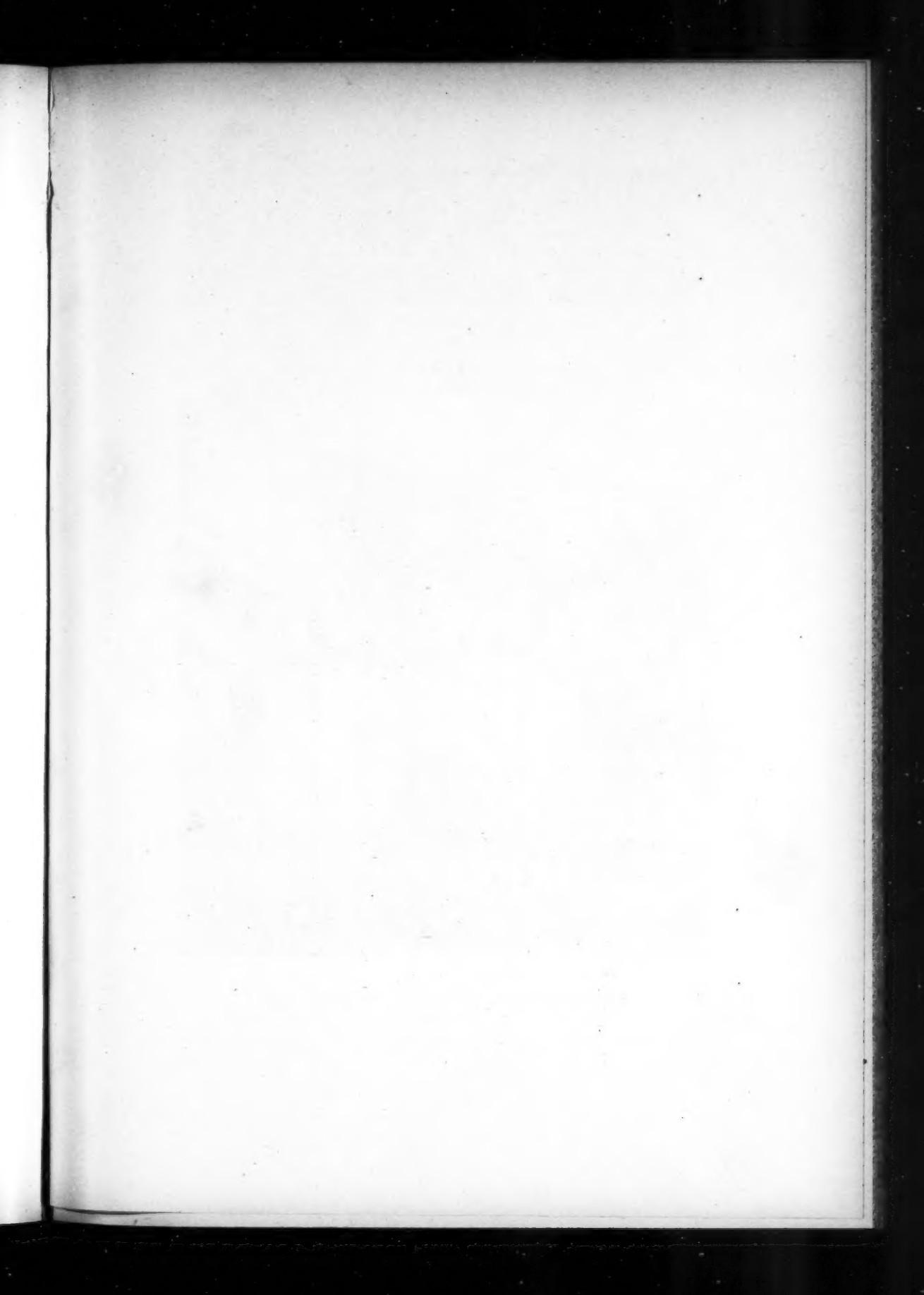


The CAMBRIAN ARCHAEOLOGICAL ASSOCIATION have been invited by the Royal Institution of Cornwall to hold their annual meeting at Launceston. The Presidency has been accepted by the Right Hon. Lord Halsbury, and it will take place during the second week in August. Launceston will no doubt make an excellent centre for exploration. The newly opened railway to Camelford now gives easy access to Tintagel and the magnificent sea scenery of North Cornwall. A day will be spent in examining the pre-historic remains on Dartmoor, under the guidance of Mr. R. Burnard, and it is hoped that it will be possible to reach Grimsound, which has been lately explored by a committee of experts belonging to the Devonshire Association. Several early Christian inscribed stones and crosses will be amongst the objects visited.



The BRITISH ARCHAEOLOGICAL ASSOCIATION will meet at Stoke-upon-Trent, Monday, August 12th to 17th, the Duke of Sutherland being the President. The programme is an attractive one, and includes visits to Trentham, Leek, Lichfield, Hawkstone, Croxden Abbey, and Ilam. We notice that a leader has been appointed to take charge and "personally conduct" each day's excursion—an excellent idea, well worthy of imitation. We are afraid that some of the free lunchers will not patronise the Ilam day when they learn from the programme that they are only to have "snacks" at the Isaac Walton Hotel, Dovedale.







CHURCH OF STA. MARIA DEI MIRACOLI, VENICE.